

THE
LITERARY MAGAZINE,
AND
AMERICAN REGISTER.

No. 8.

MAY, 1804.

VOL. II.

FOR THE LITERARY MAGAZINE.

A STUDENT'S DIARY.....NO. VI.

ST. BLAIZE THE HERMIT.

ST. BLAIZE de Belle Isle was a renowned knight and courtier, in the reign of Charles VIII, and Louis XII of France. He was sprung from a noble family, and received the best education, both military and literary, of the times. He wrote Latin verses, and spoke that language with elegance and fluency, and was thought by some of his contemporaries to be in his real sentiments more of a pagan than a christian. The follies, vices, and dogmas of the Roman church, and of the popes, were the objects of his profane wit. Blaize de Belle Isle, from his iron constitution, his hardy habits, his fearlessness of God and man, acquired, from a white silk token which he wore in his morion, the name of "Le Diable Blanc."

This hero, in the thirty-second year of his age, in the vigour of his

health and reputation, visited the shrine of St. Peter's at Rome, apparently through mere curiosity. On leaving the church, he laid aside his arms and knightly guise, threw away shoes and hose, assumed a woollen cloak and pilgrim's staff, and bare-headed and with naked feet, explored his way to the coast of Brittany. He transferred all his property to a distant relation, who had done him a great number of ill offices, and whom he had previously regarded with the utmost animosity, and, depending for daily sustenance on vagrant alms, he set to work, with chisel in one hand, and mallet in the other, to hew himself a dwelling in a rock which overlooked the bay of Biscay. It is said that he persevered in continually chipping this stone for forty years, during which time he hollowed out a mansion, consisting of several tolerably spacious apartments. Here

he immured himself for the rest of his days, confining himself to a single woollen garment, denying himself all society, and refusing on every occasion the use even of speech. The neighbouring inhabitants regarded him with great veneration, and vied with each other for the privilege of supplying his wants. In this solitude he survived his hundredth year, and finally, before any visible decay had taken place in his limbs or senses, he blocked up the narrow passage to his cell, where, before the obstacle could be removed by the neighbours, he perished with famine.

The conduct of this man is easily explained by the supposition of insanity, but this is a clumsy way of surmounting difficulties; but I confess that though I reject this, I cannot supply its place with a better.

THE AUTOMATIC CHESS-PLAYER.

In all the dissertations on mechanism and automata, the principal place is given to the automatic chess-player, as the most admirable, and, at the same time, the most mysterious and inexplicable display of mechanical skill which has ever been known. Twiss, in his book on chess, has given a particular account of this machine, and observes, that the utmost sagacity of the greatest mechanists and mathematicians of Europe were completely baffled by this contrivance.

The exploits of the automatic chess-player are generally known. A wooden image, of the human form, was seated at a table, on which were placed a chess-board and men. A set of wheels being wound up, the image, resting its head upon the left hand, with its right played an excellent game, with any adversary that chose to encounter him.

A man, accustomed in any degree to these subjects, instantly perceives the difficulty of directing blind machinery to the infinitely nice and various operations of the game of chess. The master, indeed, super-

intended the game, and appeared to set the automaton in motion by a touch, but how the mere touch could set wheels and pulleys into the proper and desired motion, was an insuperable enigma.

On this occasion, however, Twiss and the other speculators on this subject have been greatly mistaken. The true secret of this piece of mechanism was detected by a professor at Berlin, who formed the resolution of devoting his whole life, if necessary, to the clearing up of this mystery. By a watchful and assiduous attention to all the motions of this machine and its master, and a careful comparison of circumstances, he discovered that the whole mystery was nothing more than the operation of a common pentagraph, moved by a well instructed boy, artfully concealed within the apparatus. The death of the boy put an end to the master's exhibition, for either another pupil sufficiently docile, apt, and faithful could not be found, or his education would not quit cost, or the public curiosity was exhausted.

The automatic chess-player was an instance among thousands, of the facility with which the agencies of nature and the mechanic powers may be directed to excite the wonder of mankind.

My friend C..... once told me, that he was wonderfully interested, some ten or fifteen years ago, by the exhibitions of the noted Falconi. One of the most incomprehensible exploits of this conjurer was the putting a piece of wood, some inches in diameter, through a hole less than half an inch diameter. To a superficial observer, this appears just as difficult, as for a stout man to pass entire and uninjured through a key-hole, or even the eye of a needle. My friend, however, having first fully ascertained that the piece of wood had actually been passed through the hole, set himself to do so likewise, and, after many experiments, at length discovered that there is a species of wood which becomes soft and compressi-

ble by boiling, and afterwards when suffered to grow dry and cold, assumes its customary size and density. He procured two pieces of wood, of the proper size and shape, and confounded the magician by producing them united in the same miraculous manner.

A man who will take the trouble to read a few books, may supply himself with inexhaustible means of puzzling and amusing his friends, for to puzzle and amuse is the same thing. Hutton's Mathematical Recreations, lately published (an improved edition of Ozanam's), is a vast treasury of curious and philosophical enigmas, for which the world, the gravest part of which disdains not the task of solving riddles, are much his debtors.

SPIRITUOUS LIQUORS.

Maximilian, surnamed the pennyless, emperor of Germany in the sixteenth century, had an ecclesiastical counsellor, who advised him to publish a decree, prohibiting the distillation of every kind of spirit, the manufactory of every kind of beer, and even the importation of any of them, under the penalty of death..... The emperor, instead of following this counsel, only laughed at the counsellor, and then put him at the head of a convent of wealthy and luxurious Carthusians, giving him full liberty to put into rigorous execution the laws of monastic discipline over this community.

On many accounts, this advice was the most phantastic, visionary, and absurd that could be given; that is, the crime prohibited is committed by so great a number, and with so much facility, and under such temptation, that to punish it with death would be to exterminate the whole society. Nevertheless, the crime itself is the most flagrant and atrocious in the whole catalogue. No cause of misery, to which human society is liable, is productive of more profound, extensive, and complicated mischief and destruction, than the use (the *abuse*

is inseparable from the *use*) of inebriating liquors. One liquor is only less pernicious than the other, the vinous less than the distilled, and the fermented less than the vinous; but the habitual use of any one of them, or any quantity of any of them, is not wholly innoxious.

It is deplorable and wonderful in how many ways, and to what extent the felicity and integrity of human beings are undermined, overthrown, or impaired by the use of liquors. If the treatment, under an impartial tribunal, of men were proportioned to the evils which their conduct produces, exclusive of their motives, he that first discovered the art of making wine and brandy, is entitled among human beings to the heaviest load of malediction and punishment.

EMPIRICISM AND KING'S EVIL.

There are many complaints in the world of the inefficacy of the healing art; but is it not to be suspected that the regular physicians chiefly fail in their attempts from their disdain of every influence but the merely physical one of potions and steel?

History and common observation are continually supplying us with instances and proofs of the power of imagination or belief over diseases, but these examples, instead of suggesting to physicians an improvement of their practice, only furnish them with topics of invective against the impudence of imposture, and the credulity of mankind.

I once read the report of a committee of the French Academy of Sciences, on the operations and pretensions of mesmerism. Their enquiry furnished them with surprising instances of the irresistible power of the rod and "baquet," but they likewise discovered, or thought they discovered, that the effect was produced merely through the imagination and credulity of the patient. Thus the matter, in their opinion, was settled, and Mesmer and Deslon were considered as detected and

condemned. It is plain, however, that the reality of the effects was the point of real importance. Whether the mysterious scroll or the waving wand be the original or secondary cause, the intrinsic or instrumental agent, is matter of very little moment. The cure of diseases is the grand point, and those who effect this end, in the easiest, quickest, completest, and cheapest manner, are the best physicians, and the benefactors of mankind.

No considerate man will promiscuously reject the stories of the wonderful achievements of empirics, from Paracelsus down to Perkins. He will ascribe these, perhaps, to the influence of the imagination, but he will not hastily condemn the operator, if, through the bias of self-interest, from which no human being is wholly free, a feeble judgment, a warm imagination, or a learned vanity, he ascribes the whole power to his wand. He will chiefly consider, whether this power, whencesoever derived, is exerted for good or bad purposes, and condemn and renounce, or applaud and imitate accordingly.

What opinion must we form of the following facts, respecting one of the most horrid maladies, and one, by ordinary means, the most incurable.

Henry IV, of France, among the other appendages and prerogatives attached to the monarchical dignity, inherited that of curing the distemper known by the name of the king's evil. He seems not to have lost any time in dispensing its healing virtue to his subjects. As early as Easter Sunday, 1594, only about a fortnight after the subjection of Paris, "he touched publicly," says De Thou, "in the court of the Louvre, conformably to an ancient custom, six hundred and sixty poor persons infected with the scrophula; and in his own apartment, he touched thirty other persons of a higher description." Cayet declares, that many of these individuals, it was notorious, had been cured by the royal touch; and he adds, that the

voluntary return of the rector, professors, and members of the university of Paris, to their duty and obedience, was principally produced by the emotions excited in them, at seeing Henry thus fulfil one of the most sacred functions belonging to a catholic king of France.

Matthieu says, that the greater number of those who came to Fontainebleau in 1602, to avail themselves of his power of healing, were Spaniards. They arrived, under command of a captain or leader, who brought in his hand an attestation from several Spanish prelates, of cures performed by Henry on their countrymen. It may be inferred from this and other passages, either that Philip the second and third did not arrogate the same virtue, or that they had attained no celebrity among their own people, in its exercise. De Thou speaks of the pretension and practice as sanctioned by antiquity. What confidence Henry himself placed in its efficacy, it is hard to say; but in his letters to Sully, he expresses great anxiety to touch the persons who had repaired to him at Fontainebleau, for the purpose.

A modern reader will smile if any one should venture to ask, whether this virtue might not actually reside in the monarch; yet there are few, I presume, who will deny that the touch was sometimes followed by a cure, though this cure was produced, not by any inherent mechanical or chemical operation and virtue of the royal hand, but merely by the ardent conviction of the patient that such virtue did reside there. This opinion is now pretty much subverted by what is called the progress of knowledge. Queen Anne was the latest sovereign of England who touched for the scrophula; but when we consider the formidable nature of this malady, and the want of any pharmaceutical antidote for it, and if we admit that in some instances the patient's faith might have made the kingly touch efficacious, we shall be apt to think that knowledge, at least *in this respect*, has gone back instead of for-

ward, and has been productive of more *evil* than good.

CANINE MADNESS.

The inconsistency and infatuation of human nature is nowhere more conspicuous, than in the protection which mankind have afforded in all ages to useless or pernicious animals. Those classes which supply us with clothing by their hides and fleeces, or with food by their flesh and milk, or which lend us their strength and speed for mechanical purposes, have an evident claim to be reared and fostered by men; but no mortal can discover any use to be derived from the innumerable army of dogs and cats, with which the civilized world is over-run; while every man is familiar with the long catalogue of evils which they generate.

To talk of the guard or defence which dogs sometimes contribute to their masters, or their masters' flocks or habitations, is throwing ridicule upon their cause, for let the plea be made as comprehensive as possible, it would not save the life of a single *cat*, nor of one *dog* in an hundred thousand, and no man would object to excepting those from a sentence of proscription, who are any wise serviceable to the human race. He would, however, rigorously enforce the sentence against a race in general, that devour that morsel, and engross that care and affection, to which reasonable beings are entitled; which are instrumental to the waste of time, the prostitution of taste, the debasement of morals, the perversion of intellectual and bodily activity, all implied by the term *sporting*, and which, above all, gives existence to that dreadful and enormous malady, the *rabies canina*.

In all the various speculations on this disease, I have never met with any one who suggested the only remedy of which it is susceptible; a remedy obvious, intelligible, and absolutely certain and complete; namely, the removal of dogs them-

selves; a process that involves not an atom of cruelty, since the race, if not suffered to propagate, must necessarily become extinct; a process, which at the same time would cure a very numerous and formidable list of moral diseases, springing from the corruption of our taste, and the prostitution of our affections, and which, unlike most human designs, would produce no conceivable injury to balance the extensive benefits.

It is matter of wonder and of pain to see men shuddering under the constant apprehension of this evil, heaping honours and rewards upon those who pretend to mitigate or cure it, and busily employed in searching out potions and processes for this end, while the obvious and effectual prevention, both of the malady and of the fear of it, is always overlooked.

Particular cities and districts have, indeed, on some few occasions, on which the hydrophobia has been unusually prevalent, issued feeble decrees, for shutting up dogs in the houses of their masters, or for lessening their number by a tax. These decrees have been futile and temporary in their own nature, or have been defeated by popular insensibility and folly. Mankind continue, and ever will continue, to lavish their best affections upon brutes; to fill their houses and streets with animals, which, whatever may be said of the moral qualities of a few individuals of them, or some varieties of the species, are, in general, filthy, obscene, gluttonous, sanguinary, ferocious, peevish, quarrelsome, and noisy, and which, above all, are incessantly liable, by their mere touch, to impart a disease, the most shocking, agonizing, and desperate of all others.

DUELLING.

Duelling, in its theory and practice, cannot fail of obtaining the attention of every observer of human nature. Much as it prevails in the present age, there is reason to be-

lieve that it is declining, at least to have been more customary the further we go back in the history of the nations of Europe. I was much amused, this evening, by the following account, by a popular historian, of the state of duelling in France, during the age of Henry IV.

Defiances and challenges to single combat, as proofs of veracity, had not fallen into total disuse under Henry IV. The duke of Mayenne, calumniated by the Spanish ambassador, the duke of Feria, besought of Philip II to permit and authorise him to assert his innocence in single combat against his adversary, as well as to name the place and arms with which they should engage. Philip appears to have treated the request with silent disregard. Only three years before, in 1591, the earl of Essex, commanding the English auxiliaries in the royal camp before Rouen, sent a cartel to Villars, the general of the league within the city, conceived in these words: "If you will fight, either on horseback or on foot, armed or in your waistcoat, I will maintain, that the quarrel of the king is more just than that of the league, that I am better than you, *and that my mistress is handsomer than yours.* If you should decline coming alone, I will bring with me twenty, the worst of whom shall be an antagonist worthy of a colonel; or sixty, the least a captain." Villars accepted the challenge, but declined abandoning his public duty to engage in a private combat, till circumstances should justify such a conduct. To the two first assertions contained in Essex's cartel, he gives the lie in the most unequivocal and formal manner: but, as to the superiority of their respective mistresses in point of beauty, he speaks with more caution, as well as indifference, contenting himself with doubting it, and treating it as in itself an object which gave him little concern. No consequences followed from the defiance. Essex always wore Elizabeth's glove fastened to the loop of his hat, while

conducting her forces to the aid of Henry.

The frenzy of duelling was one of the most characteristic features of the age; and the impunity which attended them, loudly accused the injudicious lenity, or the criminal negligence of the government. L'Etoile asserts, that between the accession of Henry IV, and the year 1607, at least *four thousand* French gentlemen perished in these encounters: he adds, that, far from the computation being an exaggerated one, it would be easy to verify the list in the most accurate manner. The dead bodies of those who fell, were interred without ceremony, as a matter of course, in which justice had little interest. A desperate and successful duellist obtained not only pardon, but enjoyed the most distinguished consideration in the court.

If we would wish to form an idea of the received modes of thinking and acting, in affairs of honour among men of condition, we may do it by reviewing the principal circumstances of the memorable duel, fought in 1599 between Don Philippin, natural son of Emanuel Philibert, duke of Savoy, and the marquis of Crequi. It originated from an assertion made by the latter, that, at the capture of a small fortress situated among the Alps, he had got possession of a scarf belonging to Philippin. The Savoyard conceiving himself insulted by such a declaration, sent a challenge to Crequi. It was accepted; and at their meeting the bastard was wounded, which terminated the contest. Charles Emanuel, duke of Savoy, indignant at hearing that Crequi boasted of having "drawn the blood of Savoy," commanded his brother, on pain of his displeasure, instantly to wipe out so insolent an affront to their common family..... Philippin obeyed, though, as it would seem, not without reluctance and many delays. A second cartel was sent to Crequi, who received the summons with alacrity. As it appeared, nevertheless, to be too open and indecent a violation of the laws

prohibiting duels, for Lesdiguières, who was governor of Dauphine, to permit his own son-in-law, Crequi, to meet his antagonist on the French territories, the scene of action was fixed in a little island formed by the Rhone, in the dominions of Savoy: the meadow was mowed in order to prevent any ambuscade or surprize. It was stipulated that the two combatants should fight on foot in their shirts, armed with a sword and poniard. Only a single second was to be present on either side, and they were not to be separated till one was killed. Twelve gentlemen of the respective countries were stationed at a certain distance, who, after the termination of the duel, were to take possession of the body of the vanquished champion, and to protect the victor from harm. A long debate arose, whether the seconds should engage, which they warmly demanded, esteeming it dishonourable to be only spectators of the danger of their friends; but it was at length determined, that the principals alone should decide the contest. Previous to the duel, each of the combatants underwent a search, for the purpose of ascertaining that they neither had concealed arms nor enchantments. Crequi, suffering his adversary to exhaust his first fury, watched an opportunity, transfixed him with his sword, and commanded him to ask his life. The bastard disdained it, and expired on the same evening. Crequi repassing the river, returned to Grenoble unwounded, and covered with glory.

In 1602, Henry IV endeavoured to repress the fury of duels, by issuing an edict of the most rigorous nature. It inflicted the punishment of death, not only on the person sending, but on him who accepted a challenge, under any circumstances. Confiscation of effects, and every prohibition which could impress with terror, or deter from an appeal to the sword, were added. "Never," says De Thou, "was a more wise or respectable law promulgated, nor ever was any so ill observed." The facility of the king, importunity,

merit, or favour, obstructed its execution, and rescued the culprit from the pursuit of justice. Wearied at length with the perpetual infractions committed, and deeply sensible to the devastation made among the upper classes of his subjects by so pernicious a custom, Henry, only about ten months before his death, published a second edict, in which, to all the other penalties, was joined degradation from the rank of nobility. He even bound himself by a solemn and public oath, never to pardon an offender, even at the solicitation of the queen. The short period which elapsed between its publication and his own assassination, left its operation a matter of doubt. Under Mary of Medecis, the vigour of the laws was relaxed; and it was reserved for Lewis XIV, by wholesome severity, to impose some restraint on a practice so general and destructive.

For the Literary Magazine.

MEMOIRS OF CARWIN THE BI-
LOQUIST.

CONTINUED.

MEANWHILE, in a point of so much moment, I was not hasty to determine. My delay seemed to be, by no means, unacceptable to Ludloe, who applauded my discretion, and warned me to be circumspect. My attention was chiefly absorbed by considerations connected with this subject, and little regard was paid to any foreign occupation or amusement.

One evening, after a day spent in my closet, I sought recreation by walking forth. My mind was chiefly occupied by the review of incidents which happened in Spain. I turned my face towards the fields, and recovered not from my reverie, till I had proceeded some miles on the road to Meath. The night had considerably advanced, and the darkness was rendered intense, by the

setting of the moon. Being somewhat weary, as well as undetermined in what manner next to proceed, I seated myself on a grassy bank beside the road. The spot which I had chosen was aloof from passengers, and shrowded in the deepest obscurity.

Some time elapsed, when my attention was excited by the slow approach of an equipage. I presently discovered a coach and six horses, but unattended, except by coachman and postillion, and with no light to guide them on their way. Scarcely had they passed the spot where I rested, when some one leaped from beneath the hedge, and seized the head of the fore-horses. Another called upon the coachman to stop, and threatened him with instant death if he disobeyed. A third drew open the coach-door, and ordered those within to deliver their purses. A shriek of terror showed me that a lady was within, who eagerly consented to preserve her life by the loss of her money.

To walk unarmed in the neighbourhood of Dublin, especially at night, has always been accounted dangerous. I had about me the usual instruments of defence. I was desirous of rescuing this person from the danger which surrounded her, but was somewhat at a loss how to effect my purpose. My single strength was insufficient to contend with three ruffians. After a moment's debate, an expedient was suggested, which I hastened to execute.

Time had not been allowed for the ruffian who stood beside the carriage to receive the plunder, when several voices, loud, clamorous, and eager, were heard in the quarter whence the traveller had come. By trampling with quickness, it was easy to imitate the sound of many feet. The robbers were alarmed, and one called upon another to attend. The sounds increased, and, at the next moment, they betook themselves to flight, but not till a pistol was discharged. Whether it was aimed at the lady in the car-

riage, or at the coachman, I was not permitted to discover, for the report affrighted the horses, and they set off at full speed.

I could not hope to overtake them: I knew not whither the robbers had fled, and whether, by proceeding, I might not fall into their hands..... These considerations induced me to resume my feet, and retire from the scene as expeditiously as possible. I regained my own habitation without injury.

I have said that I occupied separate apartments from those of Ludloe. To these there were means of access without disturbing the family. I hastened to my chamber, but was considerably surprized to find, on entering my apartment, Ludloe seated at a table, with a lamp before him.

My momentary confusion was greater than his. On discovering who it was, he assumed his accustomed looks, and explained appearances, by saying, that he wished to converse with me on a subject of importance, and had therefore sought me at this secret hour, in my own chamber. Contrary to his expectation, I was absent. Conceiving it possible that I might shortly return, he had waited till now. He took no further notice of my absence, nor manifested any desire to know the cause of it, but proceeded to mention the subject which had brought him hither. These were his words.

You have nothing which the laws permit you to call your own. Justice entitles you to the supply of your physical wants, from those who are able to supply them; but there are few who will acknowledge your claim, or spare an atom of their superfluity to appease your cravings. That which they will not spontaneously give, it is not right to wrest from them by violence. What then is to be done?

Property is necessary to your own subsistence. It is useful, by enabling you to supply the wants of others. To give food, and clothing, and shelter, is to give life, to annihilate temptation, to unshackle virtue, and

propagate felicity. How shall property be gained?

You may set your understanding or your hands at work. You may weave stockings, or write poems, and exchange them for money; but these are tardy and meagre schemes. The means are disproportioned to the end, and I will not suffer you to pursue them. My justice will supply your wants.

But dependance on the justice of others is a precarious condition. To be the object is a less ennobling state than to be the bestower of benefit. Doubtless you desire to be vested with competence and riches, and to hold them by virtue of the law, and not at the will of a benefactor.....He paused as if waiting for my assent to his positions. I readily expressed my concurrence, and my desire to pursue any means compatible with honesty. He resumed.

There are various means, besides labour, violence, or fraud. It is right to select the easiest within your reach. It happens that the easiest is at hand. A revenue of some thousands a year, a stately mansion in the city, and another in Kildare, old and faithful domestics, and magnificent furniture, are good things. Will you have them?

A gift like that, replied I, will be attended by momentous conditions. I cannot decide upon its value, until I know these conditions.

The sole condition is your consent to receive them. Not even the airy obligation of gratitude will be created by acceptance. On the contrary, by accepting them, you will confer the highest benefit upon another.

I do not comprehend you. Something surely must be given in return.

Nothing. It may seem strange that, in accepting the absolute controul of so much property, you subject yourself to no conditions; that no claims of gratitude or service will accrue; but the wonder is greater still. The law equitably enough fetters the gift with no restraints, with respect to you that receive it; but not so with regard to the unhappy being who bestows it. That being

must part, not only with property but liberty. In accepting the property, you must consent to enjoy the services of the present possessor. They cannot be disjoined.

Of the true nature and extent of the gift, you should be fully apprized. Be aware, therefore, that, together with this property, you will receive absolute power over the liberty and person of the being who now possesses it. That being must become your domestic slave; be governed, in every particular, by your caprice.

Happily for you, though fully invested with this power, the degree and mode in which it will be exercised will depend upon yourself..... You may either totally forbear the exercise, or employ it only for the benefit of your slave. However injurious, therefore, this authority may be to the subject of it, it will, in some sense, only enhance the value of the gift to you.

The attachment and obedience of this being will be chiefly evident in one thing. Its duty will consist in conforming, in every instance, to your will. All the powers of this being are to be devoted to your happiness; but there is one relation between you, which enables you to confer, while exacting, pleasure..... This relation is *sexual*. Your slave is a woman; and the bond, which transfers her property and person to you, is.....*marriage*.

My knowledge of Ludloe, his principles, and reasonings, ought to have precluded that surprise which I experienced at the conclusion of his discourse. I knew that he regarded the present institution of marriage as a contract of servitude, and the terms of it unequal and unjust. When my surprise had subsided, my thoughts turned upon the nature of his scheme. After a pause of reflection, I answered:

Both law and custom have connected obligations with marriage, which, though heaviest on the female, are not light upon the male. Their weight and extent are not immutable and uniform; they are modified by various incidents, and

especially by the mental and personal qualities of the lady.

I am not sure that I should willingly accept the property and person of a woman decrepid with age, and enslaved by perverse habits and evil passions: whereas youth, beauty, and tenderness would be worth accepting, even for their own sake, and disconnected with fortune.

As to to altar vows, I believe they will not make me swerve from equity. I shall exact neither service nor affection from my spouse. The value of these, and, indeed, not only the value, but the very existence, of the latter depends upon its spontaneity. A promise to love tends rather to loosen than strengthen the tie.

As to myself, the age of illusion is past. I shall not wed, till I find one whose moral and physical constitution will make personal fidelity easy. I shall judge without mistiness or passion, and habit will come in aid of an enlightened and deliberate choice.

I shall not be fastidious in my choice. I do not expect, and scarcely desire, much intellectual similitude between me and my wife. Our opinions and pursuits cannot be in common. While women are formed by their education, and their education continues in its present state, tender hearts and misguided understandings are all that we can hope to meet with.

What are the character, age, and person of the woman to whom you allude? and what prospect of success would attend my exertions to obtain her favour?

I have told you she is rich. She is a widow, and owes her riches to the liberality of her husband, who was a trader of great opulence, and who died while on a mercantile adventure to Spain. He was not unknown to you. Your letters from Spain often spoke of him. In short, she is the widow of Bemington, whom you met at Barcelona. She is still in the prime of life; is not without many feminine attractions; has an ardent and credulous temper;

and is particularly given to devotion. This temper it would be easy to regulate according to your pleasure and your interest, and I now submit to you the expediency of an alliance with her.

I am a kinsman, and regarded by her with uncommon deference; and my commendations, therefore, will be of great service to you, and shall be given.

I will deal ingenuously with you. It is proper you should be fully acquainted with the grounds of this proposal. The benefits of rank, and property, and independence, which which I have already mentioned as likely to accrue to you from this marriage, are solid and valuable benefits; but these are not the sole advantages, and to benefit you, in these respects, is not my whole view.

No. My treatment of you henceforth will be regulated by one principle. I regard you only as one undergoing a probation or apprenticeship; as subjected to trials of your sincerity and fortitude. The marriage I now propose to you is desirable, because it will make you independent of me. Your poverty might create an unsuitable bias in favour of proposals, one of whose effects would be to set you beyond fortune's reach. That bias will cease, when you cease to be poor and dependent.

Love is the strongest of all human delusions. That fortitude, which is not subdued by the tenderness and blandishments of woman, may be trusted; but no fortitude, which has not undergone that test, will be trusted by us.

This woman is a charming enthusiast. She will never marry but him whom she passionately loves. Her power over the heart that loves her will scarcely have limits. The means of prying into your transactions, of suspecting and sifting your thoughts, which her constant society with you, while sleeping and waking, her zeal and watchfulness for your welfare, and her curiosity, adroitness, and penetration will afford her, are evident. Your danger, therefore, will be imminent. Your for-i-

tude will be obliged to have recourse, not to flight, but to vigilance. Your eye must never close.

Alas! what human magnanimity can stand this test! How can I persuade myself that you will not fail? I waver between hope and fear. Many, it is true, have fallen, and dragged with them the author of their ruin, but some have soared above even these perils and temptations, with their fiery energies unimpaired, and great has been, as great ought to be, their recompence.

But you are doubtless aware of your danger. I need not repeat the consequences of betraying your trust, the rigour of those who will judge your fault, the unerring and unbounded scrutiny to which your actions, the most secret and indifferent, will be subjected.

Your conduct, however, will be voluntary. At your own option be it, to see or not to see this woman. Circumspection, deliberation, forethought, are your sacred duties and highest interest.

To be continued. in

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DOMESTIC POLITICS.

To the Editor, &c.

SIR,

ALTHOUGH, in a free country, it may be thought a slavish maxim, that men in private life should pay no regard to public affairs, but leave them to those who are appointed to conduct them; yet I am persuaded that this maxim, or rather advice, properly understood, would produce the happiest effects. In order, therefore, that it may not be misunderstood, I would make this small amendment: "Mind your own affairs *first*, and what time you find can be spared from them, bestow it on the public concerns, and bring your private virtues and your private experience into the public stock."

Now, sir, if the advice thus qualified, be taken, I am certain, that

in a very short time men might become both good citizens and skilful politicians, instead of figuring away only in the latter character, as successfully as a man would build houses who had no materials. Politics surely require some school for instruction, and I know not any school so excellent as a man's own family.

If we consider what is in a family, we shall find, that it contains every branch of government, of executive and legislative power in miniature; small, indeed, *parva magnis composita*, yet enough for the life and talents of any one man to conduct with wisdom, and to sustain with firmness. It is the more necessary, sir, that a man who aims at being a statesman, should begin with domestic politics, because, he may, at home, have a great deal of practice upon those important questions which agitate the great world; some of which I shall beg leave to notice.

And, first, sir, it seems to be a disputed point, whether *monarchy* or *republicanism* be the best form of government. That dispute, upon the great scale, we leave to kings and people; but upon the domestic scale, we find that it is a continual dispute wherein the balance of power resides. Some have been of opinion that the husband is king, president, stadtholder, or principal governor; some have put on the state of emperors, while others have ruled like bashaws. In general, however, most contend for absolute power, and, while a few have used that power wisely, others have employed it only to the destruction of the happiness of their subjects. But, sir, if we allow that the monarchical branch is confided in the husband, by what denomination shall we mark the duties and station of the consort? Is she queen, and second personage in the kingdom, entitled to nearly the same honours and respect, and from whom a progeny only is expected, as the price of her high station, or, is there not, in many cases, such a perpetual struggle for supreme power between those great personages, that it has

never yet been determined in whom the executive privileges reside?

I presume, that if a man will try his skill in resolving this question, he may come forward into public life with a much better notion of what belongs to the power of the government, than he can get merely by reading newspapers and pamphlets. If, for example, he is a friend to the monarchical form of government, he will see the many mischiefs that arise from the monarch being over-persuaded by his consort, or by the favourites she may recommend to him; and he may learn how wise and prudent a thing it is to make use of his own eyes and ears, and not put these valuable organs into the hands of commissioners. This is no contemptible branch of experience, especially at a time when very frequent rebellions take place in domestic governments, and when the struggle for power is kept up at no little expence to the parties, and often ends in a partition of the dominions that completely disturb the succession, and renders the title of the heirs-apparent very doubtful.

In whatever manner this question may be finally settled, whether domestic monarchy, or domestic republicanism, shall prevail, there is much reason to dread that the contest will be long and obstinate, because the *subjects* of the reigning sovereign are divided in their opinions, and what is very remarkable, have sided so long with the weaker party as to make it the strongest. By subjects, I mean children and servants, in the government of whom so much skill is required, that he who has attained it, may come forward, upon the great political stage, a better performer, than hundreds who have written voluminous speculations upon the subject. The art of government, therefore, is the second lesson that may be learned in a man's family; and I humbly conceive that its rules are few and simple.

It is only necessary that the laws should be so few as to be easily remembered, and so simple as to be

easily understood; that punishments are necessary only where advice is neglected, and, even then, to be proportioned to the crime; that all tyrannical conduct is horrible and destructive; that our subjects are to be considered as our equals, in all questions of right and justice, and that we are not to allow them to be oppressed or robbed by those in authority over us. Such are the outlines of domestic government, which prevails in all civilized families, and which would likewise be oftener practised upon the *great scale*, if it were *there* accompanied with the same proviso, namely, that he who violates it has a good chance to be hanged by the neck.

A third political lesson that a man may learn, without going very far from home, is, how to regulate his finances. I know not any subject upon which men in general think themselves better capable of deciding than the public finances, nor any, respecting which they make a greater number of mistakes. This would not be the case if every man was precisely such a chancellor of the exchequer or secretary of treasury at home as he expects to find abroad, or as he thinks he would make were he called to that high office.

The rules to be observed here are, as in the former case, very few and simple. The only duty is to raise money honestly and fairly, and to use it economically and discreetly; and, while he is benefiting himself, to remember that he ought not to impoverish others. He ought also to embark in no speculation that is not, upon the very face of it, probable, nor to borrow money which he has no prospect of repaying.

A man who has practised these rules, for a series of years, would, in my humble opinion, be better qualified to speak upon matters of public finance, than many who talk upon nothing else, and would be able to detect error and imposture at a glance of the eye. And why? For this plain reason, that, being subject to proper laws, he would know that a man who borrowed money with-

out the prospect of repaying it, is the most unpardonable of all rogues, while he who engages in speculations that are unintelligible, is the vilest of all fools; and that a man who pretends to manage the finances of another, with both these defects, would, in justice, be sent to prison, if he were not, in mercy, sent to a bedlam.

Were I to pursue this train of reasoning, by applying it to all the subordinate branches of good government, I might probably carry on this letter too far. I hope I have, however, said enough to prove, that all the virtues of political, may be learned in private life, where *only* it is much to be regretted, its vices are punished as they deserve. I know not by what fatality it happens, that the possession of power should be a license to do wrong, and that to be in office and in security are synonymous.

We have lately got into a kind of jargon about a distinction between private virtues and public virtues. Thus, while one set of philosophers are endeavouring to prove that man has not a soul, another set are taking equal pains to prove that he has *two souls*, one of which he employs at home, and the other abroad, in schemes which are diametrically opposite. Of what use this doctrine may be we cannot yet be certain, as it has not been pushed as far as it can go; but, in the mean time, it may not be amiss to consider, that the qualities of a highwayman are no great recommendation to public favour, and that he who has not been "faithful over a few things," will require to be carefully watched when he is "ruler over many."

A. B.

For the Literary Magazine.

THOUGHTS ON WEALTH.

PHILOSOPHERS have affected to despise wealth, and writers have endeavoured to prove that it cannot give happiness to its possessors; but

the first may despise it, and the latter reason on the folly of seeking it, yet their efforts have ever been, and still will be, like the labours of Sisyphus, useless and unavailing: no man has ever yet been persuaded to despise this great object of human pursuit and anxiety, and I think no one ever will.

Instances may be produced where wealth, instead of conferring happiness, has inflicted misery; where it has narrowed the heart, debased the mind, smothered the noblest feelings of the soul, and shut out from the bosom the love of all good and virtuous actions, of all noble and elevated desires. We may see men possessing wealth, insensible of its blessings; we may see them pile it in useless heaps, and deny themselves the necessities of life, waste it in extravagant or vicious pursuits, or make use of it to effect the oppression and misery of mankind.

Yet no man believes he would act in the same manner, under the same circumstances. He thinks he would enjoy the real happiness it affords; he imagines himself possessed of riches, and lays down many sage plans for their enjoyment; he calculates exactly, and determines on that plan, which, in his opinion, will ensure him the greatest felicity and the fewest cares; he laughs at the folly of his wealthy neighbour, who is prevented from the enjoyment of his wealth by niggardness or extravagance; he thinks he better understands the use of it, and the pleasure it bestows.

And thus do all men reason, who have never been wealthy: even I myself, while toiling for subsistence, have indulged in these flights of fancy. I have fancied myself in every situation of life which appears more susceptible of ease and enjoyment than the one in which I am placed; I too have fancied myself wiser than my neighbours, and have believed myself capable of enjoying felicity in situations where others have not: and yet I cannot lay my hand on my heart and say, I am certain I should use wealth better

than my neighbours, enjoy it with less anxiety, or be more sensible of its blessings. But most men reason, I believe, in the same manner, because they do not see the many imaginary wants which wealth excites, or the desire which all men have of continually improving their condition. Few men believe they are sufficiently wealthy; our appetites daily increase; what has once been a state of abundance is at another a state of want; one plentiful feast of wealth excites a wish for a repast still more abundant; this, like the former, creates a desire for more, and so on progressively.

Yet, that wealth is a blessing, cannot be denied; it saves us the pain of many privations, and affords us much to enjoy. Besides enabling us to avoid the evils of poverty, and enjoy ease and independence, wealth enables us to indulge all the noblest inclinations of the heart, to be useful to our country, enlarge the sphere of active benevolence, and become the benefactors of mankind: and who, if but for this alone, would not rejoice in its possession? who, when expiring, would not wish to look back with delight on his past life, if it has been passed in the exercise of benevolence, conscious that, like the life of the illustrious Howard, it had been eminently useful to mankind? The thought would cheer the dark and gloomy passage to eternity, while his good works would meet the approbation of his God, and receive a rich and eternal reward.

VALVERDI.

For the Literary Magazine.

REMARKS ON THE PRINCIPLES OF
ENGLISH PRONUNCIATION, AND
ON THE BEST MODE OF PRO-
NOUNCING LATIN.

THERE has been much controversy, much difference, both in practice and opinion, among the let-

tered part of mankind, concerning the true pronunciation and rhythm of the Latin language. If this language were now spoken in Italy as a colloquial dialect, the custom of the speakers would be universally received as the criterion of propriety. Their practice would probably be just as capricious and irregular as that of other nations, but it would still be received as the unquestionable standard, and all speakers would be deemed barbarous and corrupt in proportion as they deviated from it.

The Latin language, however, is no where the national dialect. It exists only in characters and books, and every nation, therefore, has taken the liberty of giving to its characters the sounds which such characters bear in their native language.

This circumstance is productive of several advantages. In a living language it is never thought sufficient to be able merely to comprehend the words as they are written, or to write them ourselves. We are subjected to the laborious task of pronouncing these words after the manner of the people to whom the language belongs. We must study to familiarize all the absurdities, irregularities, and inconsistencies to which the very nature of an oral language is always obnoxious. The foreign sounds are not only different from our own, but, frequently, so peculiar that strange mouths find it nearly impossible to utter them..... And when the *true*, that is, the native sound is obtained, it must be kept alive by perpetual use.

There are few cases in which it is requisite to *speak* a foreign living language. In the greater number of cases, this necessity has no existence; all that we really want is to understand it as written: but still custom and prejudice condemn us to the irksome labour of pronouncing it in the *vernacular* manner. To this disadvantage, the Latin language is not liable: as every nation thinks proper to give its characters their own sounds, and there is no

Pliny or Atticus alive to convict them of barbarism.

Some celebrated scholars have denied our right to speak Latin with an English mouth. They acknowledge that Ciceronian Latin is not familiarly spoken at this time, but they maintain that the system of pronunciation is essentially the same in ancient and modern Italy: that is, the natives of the same country affix the same sounds to the same characters, and there is the same reason for conforming to the Italian modes in pronouncing Latin, as to the French mode in pronouncing French. The modern language of Italy is a very slight variation from the ancient. The principal difference consists in the use made of the pronoun *ille*, and the numeral *unus*. The words of the ancient dialect remain, with some change of inflection and collocation. It is the opinion of some, that the ancient *oral Latin* bore a very strong likeness to the modern Italian, and that the principal change consists in writing Latin words at present as they were formerly pronounced.

Few people have given their minds to the subject, and few therefore are aware of the resemblance, or rather the identity of the Latin and Italian. The use of articles, the disuse of some inflective terminations, the softening of certain consonants, and the omission of others, all which distinguish the modern Tuscan from the old Roman, are, some of them, mere varieties of syntax, and others, mere specimens of the deviations of oral from written speech, and such as, no doubt, occurred in the Roman times. Few are aware that Italian does not differ from Latin, more than the spoken does from the written French, or even than the English conversation, if peculiarities of utterance be nicely attended to, will be found to differ from the English as written.

However this be, and whatever be the exact degree of difference between Virgil's and Tasso's Italian, it is certain that Italy was once the seat of the Latin language; and that the

present inhabitants, descendants of the Romans, and speaking a language radically the same, must afford a standard of Latin pronunciation nearer to the true than any other. I confess, I cannot see how this conclusion can be escaped from. If the natives of a country be allowed to be the best judges of the pronunciation of their own language, the Italians must be permitted to prescribe the mode of speaking Latin, which was once the language of Italy, and whose structure bears a nearer resemblance to the present dialect of that country than to any other.

With those who acknowledge the premises, the conclusion seems inevitable, but I do not see, in this case, the truth of the premises. It is a general and incontestible maxim, that, as the purpose of language is to convey meaning, it is our duty, when called upon to speak or recite, to employ those words and that mode of uttering them which are most intelligible and agreeable to the hearers. If I am called upon to speak or read Latin to a company of foreigners, I must pronounce it according to their fashion. If the company be composed of English, I must employ the English fashion; or, in either case, my words must pass for incomprehensible jargon.

Whatever be the standard of abstract propriety, it is certain that the Roman tongue is spoken by different nations in a manner peculiar to each, and that therefore it may be strictly proper and even indispensable for me to pronounce its phrases in many different ways, on different occasions. But it is seldom necessary to address others in this language. It is only to be looked for in books, and our chief business is to read it to ourselves in private. We are therefore very rarely obliged to conform to the practice of others. We may chuse our own standard of propriety or harmony, and commend it to others without scruple. A man who, in his closet, bestows an Italian sound on every letter, commits no violence on vulgar prejudices, provided he

adhere to the above maxim when he reads or speaks in the hearing of others.

But what standard shall the solitary student select? On what principles shall we regulate the pronunciation of a dead language, when no authority is given, in the case, to a living one?

He who shall undertake to propose a scheme to this effect, will subject himself to numerous difficulties. He will find it nearly impossible to convey to the eye those distinctions in sound, which are easily perceptible by the ear, and so arbitrary, so much under the dominion of habit, are our notions of grace and harmony in language, that all inferences from general principles are usually rejected as absurd or unintelligible. Notwithstanding these formidable obstacles, however, I cannot resist the temptation to say a few words on the subject, and possibly some few of my very few readers may find themselves at least amused by the novelty of my system.

The ordinary distinction of elementary sounds into vowels and consonants, and of consonants into such as approach or recede from the nature of vowels is well known. Vowels are pronounceable alone, with the lips open, and are by themselves distinct sounds. As their sounds can be shortened or prolonged at pleasure, they are the only sounds adapted to musical notes. Strictly speaking, they are the only *audible*, or compleatly *utterable* parts of language. Most consonants, by themselves, are mute, and merely modify the sound of vowels by being prefixed to them.

All consonants, however, are not absolutely mute; five of them, in the English tongue, being imperfectly pronounceable by themselves. These *m*, *n*, *ng*, *l*, *r*, are hence called liquids or semi-vowels, and the rest mutes.

The concurrence of a vowel enables us to enunciate a consonant, and by its aid we may give utterance, at one time, to several consonants. Consonants coalesce with each other

before a vowel, with more or less ease, agreeably to the relation which maintains between them. It is evident that the sweetest and most musical language is that which abounds most in vowels, liquids, and mutes easily coalescible. Sweetness may be carried to excess, and language may be too soft and smooth, for all the purposes of human intercourse: a perfect dialect will therefore steer midway, between the two extremes of harshness and softness, and admit into its substance neither too few nerves nor too many sinews. I strongly suspect that the Roman language is an example of the highest excellence in this respect.

It is in vain, however, that the greatest skill is displayed in the choice and distribution of elementary sounds, by the framers of a language, if the speakers exercise the liberty of changing, omitting, or adding to these sounds and combinations at pleasure, and thus to introduce on the one hand discord, harshness, and confusion, or, on the other, a weak effeminacy and a cloying sweetness.

It is an old complaint among all who study the English language, and indeed, as the evil is incident to all living tongues, the complaint is universal, that the spoken and written words are not sufficiently alike; that various and sometimes opposite sounds are given to the same character, in a manner the most capricious and irregular, and that letters and syllables are licentiously added or omitted.

To this evil, in our own and in a living tongue, we must patiently submit, because it is either in itself incurable, or because *our* efforts and opposition will avail nothing to the cure. But what can equal the absurdity and folly of introducing the same confusion into a dead language? why not adhere to some fixed mode of pronouncing each letter? and why not scrupulously pronounce every letter and every syllable that is written?

The English have, in their written language, *five* vowel characters,

and in their spoken language, *eleven* vowel sounds. These, being susceptible of the distinction of short and long, do, in reality, amount to twenty-two. These are distributed among the five characters, in such a manner that the confusion seems to be elaborate and systematic. The same character is sometimes made to represent two, three or four sounds, as *a* in *bat*, *bate*, *beat* and *ball*, and sometimes no sound at all as *e* in *able* and *bite*. Sometimes one sound is given to the same character doubled, as *beet* and *fool*, or to two or more characters as *beat*, or *beau*. Sometimes the same character performs the part both of vowel and of consonant, on different occasions, as *y*; and sometimes two or three characters represent a simple sound, which sound likewise belongs to a single character as *eau** in *beau*, or which has no single character to represent it, as *au* in *Paul*, and *ou* in *sound*. Nay, such is the licence of speech, that, in the hurry of articulation, all the vowels occasionally degenerate into that obscure, imperfect, and inanimate one which we hear in *but*, as in *honourable*, *error*, *substantial* †. In short, I am at a loss to conceive how a greater degree of confusion could be, even designedly, introduced into language, than exists in the vowel system of the English.

The consonants are no less defective. A double sound is sometimes given to one character as *x*, and sometimes one sound to two characters, as *sh* and *th*, and *ng*, (in *thing*.) Sometimes the character is doubled while the sound remains simple, as in *hall*. A character is sounded in one case and omitted in another, as *h* in *hour* and *home*. We sometimes drop two consonants in *six*, as *gh* in

* *Ou* and *eau*, the grammars call *diphthong* and *triphthong*, which mean or ought to mean a combination of *characters* and not of *sounds*; because the sound is equally simple and uncompounded in both cases.

† Pronounced *on-nur-rubl, er-rur* (more commonly *ur-rur*), *substan-shul*.

straight; and two in five as *daughter*, &c. *D* is dropped in *sounds*, *commands*, &c.

A catalogue of these irregularities would fill volumes, for there is scarcely a single word in the language of more than one syllable, in which we do not more or less depart from the word as written..... Now all this confusion is transferred into our pronunciation of the Latin language. Nothing can justify this practice in our own language but necessity. We catch our words by slow degrees, from our mothers, nurses, and companions, and of course receive them with all these corruptions and infirmities on their heads, but the Latin language is taught systematically and in schools. The teacher may affix what sounds to what characters he thinks proper, and as he merely enforces distinctions and uniformity, as he does not give foreign sounds to English characters, but merely confines each character to one of the sounds which the English speech most commonly bestows upon it*, there appears very little difficulty in adopting the system.

The genius of the English pronunciation is extremely unfavourable to clearness and melody. This shows itself in several respects. In the first place, it has a continual tendency to omit vowels altogether; where several vowels come together, it usually contents itself with sounding one of them, or with a single sound, not answerable to any of the characters separately, as *feat*, *fool*, *beauty*, *action*. In a great number of words, the vowel is omitted when it occurs in a situation where it is most wanted, as at the end of words, as *e* in the terminations *ite*, *ude*, and *ble*.

Secondly, The proper use of a consonant is to modify a vowel by *preceding* it. All the ends of variety and energy in language are thus accomplished, without destroying its sonorousness and melody. On

* The sound, for example of *o* in *go*, and of *k* and *c* in *keep* and *call*.

the contrary, by making all our syllabic sounds terminate in consonants, we contract and freeze up our organs, and make our words as indistinct, inaudible, and immelodious as possible.

Most syllables in our language, agreeably to this genius of its speakers, end, as they are written, in consonants; and the greatest part of those which end in vowels, to the eye, we take care, in the utterance, to terminate in consonants. Where the two kinds of sound are pretty equally distributed through a word, and an open or obscure pronunciation of it are therefore submitted to our choice, we are sure to chuse the latter. The following words, for instance, prosper, modify, sonorous, honour, moral, mother, Latin, Italian, are all colloquially pronounced as if thus divided: pros-pur, mod-dif-fy, son-nur-rus, hon-nur, mor-rul, muth-ur, Lat-tin, It-tal-yun.

Of the southern languages of Europe, particularly the Italian, the genius is directly opposite. In converting the Latin tongue to their own use, they either convert consonants to vowels, or harsher consonants to softer ones, or omit consonants, or add vowels, especially to the end of syllables and words*..... The French abounds in consonants, but few of them are heard in speaking, and the license of utterance is carried further in this tongue than in any other. In no living tongue does the speech more accurately conform to the written language than in the Italian, the reason of which is, that the written structure of the language humours this temper of the speakers so much, that they have no pretence for deviation.

This difference between the English and their neighbours, was accounted for by Addison by difference of climate, and he sportively observes, that the English are afraid to open their mouths wide in the

cold air of *fifty-five*. This is an obvious absurdity, since the primitive dialect of Britain was eminently *vocal*, and since the Scots and Irish at this day speak the English tongue in a manner far more sonorous and musical than the English themselves. The tyranny of opinion over the sentiments of genuine truth and beauty, is no nowhere more conspicuous than in the stigma of barbarism that cleaves to the Scottish and Irish accent. Middlesex being the seat of empire, its dialect and accent, with all their imperfections, become, of course, the standard.

Thirdly, among the *eleven* vowel sounds of our language, we have a strong propensity to those which are least distinct, least open, and least musical.

Vowels, like consonants, are distinguishable into classes, denominated from the organs chiefly employed in forming them. They are guttural, palatal, and labial. These divisions are further subdivided into three, distinguished from each other by a different degree of openness, fulness, and strength.

These distinctions have been long ago fully stated and demonstrated by Dr. Wallace, but are overlooked or totally unknown to the modern compilers of grammars and pronouncing dictionaries. It is necessary to my purpose to make these distinctions fully known, but I am hopeless of effecting this purpose without prolix explanations and discussions. I shall merely content myself with arranging the various vowel sounds known in our language in a table, and trust to the candour and sagacity of the reader for admitting their propriety. Instead of the usual vowels, with marks to denote their variety of sound, I shall take the words in which these sounds appear, premising that the vowel sound in these words is simple, distinguished merely by being long or short, though the characters in some of them are double or triple.

* The phrase *chiaro oscuro* from the Latin *clarus obscurus* is a good specimen of this property of the Tuscan tongue. *Chiaro* is pronounced *kiao*.

Most open.		Open.		Less open.		Least open.		
long.	short.	long.	short.	long.	short.	long.	short.	
ou		pole	*	pool	pull		put	labial.
ei		ma'am	man	mane		meen		palatal.
		paul	pol		pell		pill	guttural.

The words in this table are supposed to be pronounced by a pure Anglo-Philadelphian tongue. This method of conveying a notion of sounds is extremely defective, but it is the best method we have. Besides, I am not solicitous as to the distribution and classification of these sounds, provided the distinction between sounds more or less open be admitted, for the point I have in view is merely to prove that the English pronunciation has a constant tendency to those sounds which are most obscure and imperfect..... We are accustomed to pass from consonant to consonant, with the least possible delay, and when a vowel sound must be admitted between some of them, to slur it over as carelessly and quickly as we can. Thus the long, open, labial *o*, which fills the mouth and the ear more completely and agreeably than most others, is seldom used but in two cases; first when it terminates a monosyllable, as in *go*, and next, when there is a succession of vowels, the *o* is made to represent the whole, as in *loan*, *hope*, *toe*, *throne*, *court*. In other cases it is changed to the guttural open sound, as in *foot*, and the labial close sound, designated by *u* in *fun*, as in *honour*, *colour*, *nation*. So likewise the agreeable palatal, which is heard in *meen**, is retained, chiefly, when there are several vowel characters in the word, in which case it is made to supply the place of all, as in *seen*, *mien*, *scene*. When the *e* occurs alone, it is turned into the

close guttural which is heard in *men*, *friend*.

I, which, as heard in *sigh* and *mine*, and which is one of the most full, vocal, and musical, that language is acquainted with, we should seldom or never hear, but when some consonants or other vowels in the word are omitted. By itself it is sure to dwindle into the close, guttural, and least vocal and distinct of all the vowel sounds of *I*, in *hit*, *pill*, *mill*.

From this enumeration it appears, that the peculiar genius of the English language is adverse to a clear, musical, and sonorous utterance. That this genius shows itself in a continual tendency, first, to omit vowels altogether; secondly, to terminate our syllables as much as possible with consonants, that is, with close mouths; and thirdly, to give to vowel characters the closest and most guttural sounds. And the English pronunciation being, with all its faults, commonly transferred to the Latin, the Roman language loses, in our mode of utterance, nine-tenths of the harmony, fulness, and strength which properly belong to it, in order to restore which, we have only to adopt a uniform, distinct, and natural mode of sounding its letters.

For example, let the fifteen Roman consonants, B, P, F, V, D, T, S, & (th), G, C (k), H, M, N, L, R be uniformly pronounced as the same letters in the English syllables *bab*, *pap*, *fat*, *vat*, *dad*, *tat*, *sat*, *that*, *got*, *cot*, *hot*, *mam*, *nan*, *lal*, *ran*, and let the five vowels O, A, E, I, U have complete, determinate, and invariable sounds. Whether these sounds conform to the usage of the English, such as occur in the words

* *E* in *scene* is in the third, or *closest* rank, but it is a palatal, the *closest* of which is more open and agreeable than the most open guttural.

go, rat, feet, might, and use, or to that of almost all other nations, in which the E and I are pronounced as A in mate, and E in meet, is of small importance, provided the sounds given be distinct and uniform, and be those which are most open and agreeable.

Q and J occur in Latin and English. Q is by us employed in all cases as a simple K. It is always followed by U, preceding another vowel, as in *queer* and *qualis*. The U is pronounced so briefly as to become a W, and these words are pronounced as if written *kweer* and *kwalis*. J is *I* before a vowel, and, shortened in like manner, naturally slides into the kindred consonant Y. The English, however, delighting in harsh sounds, have prefixed a D to it, so as to make the J always equivalent to Dy. Thus *James* is pronounced *Dyames*, or, more accurately, the English D prefixed to the sound given by the French to Ch in *chaloupe*, and *chez*. The sound of Ch in these instances is strictly a simple one. The combining it with D, therefore, after the English fashion, is doubling the sound, without necessity or benefit. My scheme, on the contrary, sounds J as Y; thus, *jam*, *major*, *troja* are as if written *yam*, *mayor*, *troya*.

The Greek U is latinized into Y, which we pronounce in Latin words always as I. Whether the Romans gave to this letter a peculiar sound, it is impossible for us to do more than guess, but as a uniform, distinct, and musical utterance of a dead language is a consideration more important than that of fidelity to the ancient mode, we may be allowed to persevere in making Y equivalent to I in sigh.

Let the second rule be to pronounce every letter in the word, and no more: neither capriciously adding, changing, nor taking away.

In the third place, let the easy and natural distribution into syllables be adhered to, and since all the harmony depends upon a vocal termination of syllables, let the genius of the Latin language, so conspicu-

ous in its structure, be carefully consulted, and no violence done to it in this respect.

It is impossible to judge of the nature and propriety of these rules, without copious illustrations. I have already run to tedious length, but cannot resist the inclination to exemplify these rules and peculiarities by a few instances. Let us listen to the following lines, as they are read by every common English scholar.

*Arma virumque cano, Trojæ qui primus
ab oris*

*Italiam, fato profugus, Lavinia qui ve-
nit*

*Littora; multum ille et terris jactatus ab
alto*

*Vi superum, sævæ memorem Junonis ob-
iram:*

*Multo quoque et bello passus dum conde-
ret urbem*

*Inferret que deos Latio genus unde Latin-
um*

*Albanique patres¹ atque alta mœnia Ro-
mæ.*

In reciting this passage, we uniformly give the close or the guttural sound to all the vowel characters as far as is possible. The syllables *us, is, os, ol, es, um, ul, el, il, or, ur, et, it* we pronounce as if they were English syllables, instead of giving them the open labials and palatals which we hear in the following words: *chuse, eyes, beaux, hole, ease, room, rule, eel, more, poor, isle, eat, sight*. Æ and æ have the same simple sound, though a mere concurrence of *a* and *e* and of *o* and *e* are distinctly pronounced in the words *ay* and *toy*. The *j* in *Trojæ* and the *g* in *genus* are pronounced alike, and as if they were written *dzh*. *Latio* is turned into *Lashio*, instead of allowing the *t* its own sound as in *Latino*.

*Tityre, tu patulæ recubans sub tegmine
fagi*

*Sylvestrem tenui Musam meditaris a-
venâ;*

*Nos patriæ fines, et dulcia linquimus
arva;*

Nos patriam fugimus:

In rehearsing these lines with a merely English mouth, the same tendency to a close and guttural pronunciation of the vowels will be conspicuous, as well as the habit of closing every syllable with a consonant. We divide these words pretty much in the following manner.

Tyt-ter-re, tu pat-tul-læ rec-ub-ans sub
tegmin-e fadg-i
Sylves-trem ten-nui muz-am med-dit-
tar-is av-vena :
Nos pat-riæ fin-nes, nos dul-shia lin-
quim-mus arva ;
Nos pat-riam fyudg-imus.

The natural, easy, and musical division is

Ty-te-re tu pa-tu-læ re-cu-bans, &c.
Sylve-strum, te-nui mu-sam, &c.
Nos pa-triæ fi-nes, &c.

I am very much afraid that these distinctions will be unintelligible, or unimportant to the majority of readers. Men acquainted with several languages, and accustomed to note the differences between them, and to reduce elementary sounds to an accurate scale, discover niceties and gradations which are totally invisible to eyes that have not habituated themselves to different objects. These remarks are addressed only to the former class of readers, for with them only have I any chance of being intelligible.

Vowels are the only audible and articulable parts of language, and the influence of speech upon the ear depends upon the quantity, kind, and collocation of its vowels. Hence the written language, affords little or no proof of its nature and texture as spoken ; and hence the same language, as the Latin, may differ in the mouths of different nations, as much as different languages. I have heard Latin spoken by Germans and French, but it was utterly unintelligible ; and thus, likewise, it is well known, does the Latin appear to French and Germans, as spoken by the English. In our mouths it becomes harsh, guttural, and obscure, because such is the peculiar

genius of our own tongue, and because we transfer to the Latin, all the anomalies and asperities which abound in our own.

I was once presented with the following Iambic line, and desired to decypher it.

Διω φᾶρμα σὺνὰ ῥομᾶ τέκνη.

This line has all the requisites of exquisite sweetness and melody ; every syllable has a vocal termination, and every vowel is, or ought to be, of the most open, musical, and pleasing kind. No succession of sounds is more adapted to musical chant. The consonants compose a due mixture of mutes and liquids, and every consonant is fully and agreeably pronounced by means of the vowel that succeeds it.

It was sometime before I discovered in this mysterious line, one with which, in plain English characters, I had long been familiar.

Dye of a rose in aromatic air.

Here the *o* and *i* immediately become guttural and close, and six out of the ten syllables are made to end in consonants : notwithstanding which, however, it is, in consequence of the pretty equal balance of vowels and consonants, and of the prevalence of liquids, one of the sweetest and most musical lines in English poetry.

I shall now conclude with the hope that some of your readers may derive, from these speculations, if not instruction, yet amusement. If they meet with nothing to approve, they will at least have the satisfaction of deriving from my errors, new arguments in favour of their own peculiar system, whatever that be.

A.

For the Literary Magazine.

ANECDOTES.

AT Fonthill, in Wiltshire, in England, is a seat of Mr. Beckford, one

of the richest individuals in Europe. As a specimen of the mode of getting rid of superfluous wealth at present in fashion in Great Britain, may be mentioned a *ruined* abbey, which this gentleman has *built* in his pleasure-grounds at Fonthill; a *painted glass window*, which cost him twelve thousand pounds sterling, or upwards of *fifty thousand dollars*!

Another curious instance, to the same purpose, is the restoration or repairing of Arundel Castle, in Sussex, by the duke of Norfolk. No contrivance, in any degree compatible with the antique plan, can make a comfortable habitation of an Anglo-Saxon fortress. The sum, however, expended on these repairs, in 1797, amounted to 290,000*l.* or more than *a million of dollars*, and the repairs were still incomplete!

The greatest part of Beckford's wealth consists in the sweat and blood of Negro slaves in Jamaica, converted partly into sugar, and partly into that bane of human virtue and felicity called *rum*.

A person of the name of Philips, a warrant officer on board one of the frigates laid up in ordinary in Portsmouth harbour, delivered himself up, in 1797, to the hon. Lionel Damer, a magistrate for Dorsetshire. He confessed he had murdered the boatswain of his ship, by throwing him overboard, in consequence of which he had, he said, absconded for some months, and afterwards enlisted in the army as a private. The remorse he felt for his crime had several times tempted him to put an end to his existence. He was committed to Dorchester jail for trial. The mayor of Portsmouth was next written to, to have the matter elucidated, when, to the astonishment of the magistrates, it appeared that the boatswain, who was stated to be murdered, was alive and well on board the vessel. This led to further investigation, in the course of which the boatswain made a solemn declaration, that he had never received any insult from

Philips, with whom, on the contrary, he had always lived in the strictest habits of intimacy. This being reported to Philips, he expressed considerable pleasure at the intelligence, and wrote a letter to the boatswain, congratulating him on his escape, and begging his pardon. A gentleman who was present at the time when the boatswain's deposition was reported to Philips, suspecting his intellects to be deranged, counselled him to have recourse to some professional person. This Philips promised to do; but two days after his discharge from prison he disappeared, and has, it seems, not since been heard of. He was a very sensible, well-educated young man, and his connections were respectable.

For the Literary Magazine.

PRODUCE OF GOLD AND SILVER MINES.

BY some it will be thought a very curious, by many a very idle, and by all a very difficult, if not impracticable undertaking, to compute the quantity of gold and silver existing in the world. To do this, with any degree of accuracy, is indeed impossible; but as the product of certain mines, in the eastern and western hemispheres, is pretty well known, for a definite period, a German political economist, of great eminence, has furnished us with the following statement of their product for the last or eighteenth century.

From the mines of Russia, Hungary,	
Sweden, Norway, France, Piedmont,	
and Saxony, are annually obtained,	
Silver	250,000 lbs.
Gold	50,000 lbs.
From America have been annually imported,	
Silver	1,500,000 lbs.
Gold	100,000 lbs.
Consequently the last century has brought into use and circulation,	

Silver	175,000,000 lbs.
Gold	11,000,000 lbs.

Total	186,000,000
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The total value of which in dollars is about 4,080 millions.

For the Literary Magazine.

ACCOUNT OF THE DUTCH EAST INDIAN SETTLEMENTS.

As the European and foreign dominions of the Dutch commonwealth have lately passed into the hands of the two great rivals, France and England, it is an object of some curiosity to know the nature and extent of those dominions, and the benefits really redounding from them. The following account of the colonial establishments of the Dutch in the east, is taken, with some alterations and amendments, from a foreign publication, and will, no doubt, prove to many of your readers a curious and valuable document.

A. B.

THE island of Java, of which Batavia is the capital, is the principal settlement of the Dutch in India, and the seat of government. Its chief product is pepper, which, for the most part, is procured on the west side of the island, in the kingdom of Bantam. Of this article, Bantam and Lampon deliver annually six millions of pounds, and this pepper, with that of Malabar, is considered as the best in India. The pepper of Palembang, of which a great quantity also is delivered to the company, and that of Borrico, are not much esteemed. In consequence of a treaty, the king of Bantam receives, for every 125 pounds, six rix-dollars, or six dollars American.

All pepper is originally black; but, if it be covered with lime before it is dry, it loses its husk, and becomes whitish.

The second chief product of Java is rice, which grows here in such abundance, that this island is called

the granary of the east. All the rest of the Dutch islands are destitute of this useful product, except Celebes, which, from its superfluity, supplies the colony of Amboyna. In the year 1767, the quantity of rice required for Batavia, Ceylon, and Banda, amounted to twenty-one millions of pounds.

Sugar also is made in great abundance. In the year 1768, the kingdom of Jacatra alone produced thirteen millions of pounds. This sugar is sent to America, Surat, Malabar, and to Europe. The greater part of the sugar mills here belong to the Chinese.

The fourth product of Java is coffee; but the plantations are confined entirely to Cheribon and Jacatra. This plant was introduced into the island in 1722 and 1723, by the governor-general Swaardekroon. So much encouragement has been given to the Javanese to cultivate it, that, in the year 1768, the kingdom of Jacatra delivered 4,465,500 pounds, for which they paid no more than three dollars and a half per picol, of 125 pounds.

The cotton of Java is a very important branch of trade to the company. It grows in great abundance in the higher parts, and is spun by the inhabitants. On account of a great drought which took place in 1768, Jacatra could deliver only 16,225 pounds; so that, according to estimate, the crop was short 1,875 pounds.

Salt, brought chiefly from Rembang to Batavia, is another important branch of trade for the company, with the west coast of Sumatra.

Indigo, the greater part of which is sent to Europe, is likewise a product of Java.

A great quantity of timber for building is conveyed to Batavia, from the north-east coast of Java; but this is employed more for constructing ships and houses than as an article of trade. In this respect the island, perhaps, is of as much importance as it is valuable to the company by its other products, which serve to support their trade, and by its fur-

nishing the rest of their Indian colonies with provisions.

The Dutch colonies in India are divided into the east and west. Of those on the east from Batavia, Amboyna holds the front rank, and the neighbouring islands, with a part of Ceram, are under its government. The whole of the company's servants here are eight or nine hundred.

Cloves, the only product of the island, grow in such abundance, that the government sometimes orders a great many trees to be plucked up, and the new plantations to be confined to a certain number. In 1768, government prohibited planting till the whole number of clove trees producing fruit, which amounted then to 759,040, should be reduced to 550,000. In 1770, the company received 2,200,000 pounds of cloves, which cost them no more than ten cents a pound.

Banda, the second government in the east, consists of several small islands, the servants belonging to which are about as numerous as those of Amboyna. This place is so fortified by nature, that it has little to fear from an enemy. The coast is every where so steep, that it is almost impossible to find a landing-place; and the navigation is so dangerous, that ships dare scarcely approach it. The company's ships must be carried into the harbour by a number of small vessels. The products consist of nutmegs and mace. A pound of the former costs the company two and a half cents, and a pound of the latter almost eighteen cents.

The third government is Ternate, to which the island of Tidore belongs. They are defended by a garrison of 700 men. In Ternate, all the spice trees have been rooted out, and no new ones dare be planted; yet it is of great importance for the protection of the Spice islands, as, with five or six neighbouring isles, it forms a key to them.

Macassar, on the island of Celebes, the fourth government, consists of a part of that island subject to the company, who are in alliance with

the chief princes of the remaining part. The garrison is of the same strength as the former; and here and there forts have been built to prevent any insurrection: but the chief support of the company is the jealousy which they foment among the princes, by which means the latter are prevented from falling on the Dutch with their united forces. This island furnishes slaves and rice, but its principal utility is to protect the Moluccas and Spice islands. On the island of Timor, which belongs partly to the Dutch and partly to the Portuguese, the company keep some troops, as likewise at Banjer-massing, on the south side of Borneo. The principal production there is pepper.

Malacca is the fifth government, and a place of great importance, on account of the passage through the straits of the same name to the eastern parts of Asia. All ships going to China, Tonquin, Siam, and the Moluccas, must either pass here or through the straits of Sunda, and by a small force both might be easily blocked up. The garrison about 500 men.

The governor of the sixth government, on the north-east coast of Java, generally resides at Samarang, from which the company procure the greater part of their rice and timber for building. All the coast to Cheribon belongs to this government, and it is the most considerable of the whole.

To the seventh government, on the Coromandel coast, belongs, besides Negapatnam, all the factories along that coast, as Palicol, Sadraspatnam, Jaggernackpoeram, and Bimilipatnam. The goods brought thence are all sorts of cotton cloth.

The eighth government is Ceylon, and Matura on the opposite coast belongs to it. This island, since the peace with the king of Candy in 1763, was entirely subject to the Dutch East India company, as they were in possession of the whole coast and all harbours around it. The prince was confined to the inland parts, and had no passage to the sea

but over the territories of the company. This was all the company gained by a war, which cost them more than 3,200,000 dollars. Till the above treaty, the Dutch ambassadors to the court of Candy were obliged to appear before the king creeping on their knees; but it was then stipulated that, in future, they should be admitted standing.

Almost the only production of the island is cinnamon. Besides this, the company received annually a thousand dollars from the pearl-fishery. Formerly the pearls were fished up in the Tutokore banks; but, at present, they are fished up on the Ceylon coast, from the banks of the Manaar and Aripo. The oyster banks, however, are not always in a condition for fishing. For this reason, the council of Ceylon used to examine the oysters at the fishing season; and, if they had attained a sufficient size, they permitted the fishery to begin, and made known the number of vessels and men that might be employed. The number of divers amounted, in general, to ninety-six. The governor received a certain sum per cent. on the profit.

The trade of the Dutch East India company in Bengal, which was confined to a very small district, was under the management of a director. Their jurisdiction was equally small at Surat, where they had only a warehouse for their goods. From Bengal they procured cotton cloth, salt-petre, and opium; and, from Surat, all kinds of cotton stuffs, &c.

The Dutch possessions on the Malabar coast were under a commandant. Their principal product was pepper. Another resides on the west coast of Sumatra, and the articles from thence are gold, camphor, and pepper. Bantam, which delivers most of its pepper to the company, has also a commandant. At Palembang, on the eastern coast of Sumatra, the company keep a resident, and procure from it pepper and tin. A resident is settled likewise at Cheribon, where the greater part of the Javanese coffee is landed.

One of the branches of Indian commerce most advantageous to the company, is their exclusive privilege (the Chinese excepted) of trading to Japan. They are allowed the small island of Desima, near the city of Nangasaki, where they keep their goods; and the trade is under the management of a director, who, every two years, returns to Batavia. The expences of this factory amount annually to upwards of 40,000 dollars, of which the present to the emperor makes fully one half. They send Dutch cloth, sugar, and other articles; and receive camphor, copper in bars, porcelain, and lackered ware.

The company trade every year to China with four ships, sent directly from Europe. They touch at Batavia to take in tin, which is sold in China with advantage; and, on their return, they run under the northern islands not far from the straits of Sunda, where they water, and do not return to Batavia. The time of their sailing from Batavia to China is generally about the beginning of July.

By the many misfortunes which took place in the Dutch settlements, their late war with England, and the multiplied abuses which had long prevailed in the administration of their India affairs, the company, in the year 1790, were reduced to such a state of difficulty, that they were obliged to pledge 250,000 pounds of cloves in their warehouses, in order to raise 260,000 dollars, for five years. The directors, about that time, reckoned the amount of their sales in Holland, with which it was necessary to defray the principal expences of the company, and even to support India, to be as follows:

	Amount of sales.	Expences.
	Florins, at 40 cents.	Florins, at 40 cents.
1786	17,719,027	23,279,369
1787	18,903,295	33,532,514
1788	17,418,860	20,717,167
1789	14,446,316	23,351,543
1790	14,421,050	26,004,765

The whole deficit, however, in the year 1786, was sixty-eight millions of florins; in 1788, seventy-six millions; and, in 1790, ninety-six millions, one hundred and ten thousand, five hundred and twenty-six, which was divided in the following manner among the different chambers of Holland:

	Florins, at 40 cts.
Amsterdam	56,228,031
Zealand	14,901,567
Delft	6,852,475
Rotterdam	5,567,810
Hoorn	6,153,341
Enkhuysen	6,407,299

From this view of the income and expenditure of the company, which have always been considered as secrets of state, it is evident how necessary it was for them to think of improving their trade, and of making new regulations for placing it on a better footing. For this purpose, the following resolutions were entered into:

1. The company will limit their own proper trade to Japan, China, the Moluccas, and the neighbouring islands, and retain only the monopoly of opium, spices, Japanese copper, tin, pepper, and coffee from Java, and cause these productions to be sold by public sales, partly at Batavia and partly in Europe.

2. The trade to the continent, Bengal, Coromandel, and Malabar, shall be given up to their servants and private merchants. The company therefore resign all their possessions in those places, and will maintain there only a few persons to manage some particular affairs. The pepper trade shall be confined to one factory at Malabar, which shall cost no more annually than 524,000 dollars. The whole trade of Coromandel shall also be given up to private persons, and only two factories shall be kept there, at the expence of 16,000 dollars. They may here procure cotton in barter, and transmit it, at a certain price agreed on, to Batavia and Holland; and send from Batavia to Coromandel and various parts, sugar, spices,

and other commodities. The company declare the trade with Bengal, silk and cotton articles, to be also free; but, as they will purchase their opium and salt-petre on their own account, they mean to retain the factory; but they will suffer these productions to be transported in vessels belonging to private owners. The whole trade to the western coast of Sumatra will also be given up to private persons: the company, however, mean to retain Padang. As they make so many sacrifices, and abandon the whole of the western trade, by having occasion for fewer ships and men, they will save 635,200 dollars, and have an annual surplus of 96,800 dollars. Private merchants, in future, may send from Europe to India goods of all kinds, except such as are actually prohibited; but they must be transported by the company's ships, at a stated freight, which is calculated to produce annually 240,000 dollars..... Every thing sent to Europe, on account of private merchants, shall be sold at the company's sales; and for this the company shall receive an acknowledgment of from eight to fifteen per cent.

3. The posts which the company had in the neighbourhood of the Spice islands, to render it difficult for foreign nations to visit them, shall, on account of the great expence, be also given up. They will introduce the cultivation of rice into Banda and Amboyna, to make unnecessary the expensive importation from Java, by which means the company expects to save annually the sum of 184,000 dollars.

4. In future four ships shall go to Batavia, two to Ceylon, and four to China. For the country trade in the eastern seas, which the company retain, no more than thirteen or fourteen ships shall be employed; two ships shall be employed for all the settlements retained from Malacca to Timor; two for Japan; and two for Banda. Formerly the six chambers of Holland were obliged to expend 1,795,256 dollars for the annual equipment of the fleet; but, at

present, no more than 1,286,400 dollars will be required for that purpose.

5. The opium company shall be abolished, by which the company hopes to gain 140,000 dollars.

The yearly income and expences of each of the settlements were in the year 1791, after the new regulations had taken place, as expressed in the following table :

	Income.	Expences.
	Florins.	Florins.
Batavia	2,706,236	2,948,537
Ceylon	1,345,761	794,755
Coromandel	40,000	
Malabar	200,000	690,000
Bengal		
Surat	8,000	
Padang	10,000	
Bantam	66,098	8,607
Palembang	60,627	6,586
Malacca	141,925	183,410
Japan		
Amboyna	246,447	64,077
Banda	206,822	80,935
Ternate	214,010	83,219
Macasser	155,736	76,878
Timor	16,812	16,018
Samarang	346,744	419,224
Cheribon	18,935	40,829
Banjermassing	15,018	3,180
Cape of Good Hope	335,420	199,045
Puntiana	9,782	2,289
Total	6,576,888	5,109,449

In the year 1794, the income of the company, according to a statement of the commissaries, was 7,369,040 dollars ; and the company expected to sell goods as follows :

	Florins.
Javanese coffee, to the amount of	4,687,500
Pepper	2,737,500
Sugar	348,000
Spices	4,311,000

	Florins.
Interest and capitals to be paid	4,000,000
Dividend of $12\frac{1}{2}$ per cent. to the proprietors	831,625
Bills drawn by Batavia and Ceylon	3,000,000
Goods and cash sent to India	2,400,000
Deficit expected to cease in 1795	800,000
Whole expences in Europe	7,000,000
Accidental expences	250,000
Total	18,281,625

The expences, on the other hand, were 7,312,648 dollars, as appears by the following account :

VOL. II. NO. VIII.

\$ 7,312,648

For the Literary Magazine.

GENERAL IDEA OF PERU.

Translated from a work published in Peru.

THIS great empire, the foundation of which by the incas remains buried in obscurity, has lost much of its grandeur since it was stripped, on the north, of the provinces which form the kingdom of Quito, and afterwards of those which, towards the east, constitute the vice-royalty of Buenos-Ayres. Its extent, in 1778, in length, north and south, is from 420 to 450 leagues, and from 2 degrees to nearly 23 degrees of south latitude; and its greatest breadth is from 100 to 120 leagues, east and west, and from 297 to 310 degrees of west longitude, from Ferroc. The river Guayaquil divides it from the new kingdom of Granada on the north. The desert of Atacama separates it from the kingdom of Chile towards the south. Another horrible desert, of more than five hundred leagues extent, separates it, towards the east, from Paraguay and Buenos-Ayres. And, lastly, the Pacific sea washes its western shores.

A chain of barren and rugged mountains; several sandy plains, which reach from one extremity of the coast to the other; and several lakes of many leagues in extent, some of which are situated on the summits of the mountains, occupy a great part of the Peruvian territory. The breaks and vallies which enjoy the benefit of irrigation, present to the view an extensive range of delightful plains, replete with cities and towns, the climate of which is highly salubrious. That of the elevated spots of la Sierra is extremely cold. In the Pampas le Bombon*,

* These are plains of fifteen leagues in length, and five or six in breadth, which form a part of the sub-delegation of Tarma, and of the intendency of the same name. They are distant from Lima, in an eastern direction, forty leagues. The lake of Chinchay-cocha intersects

Fahrenheit's is constantly at from 34 to 40 degrees.

The people of Peru are composed of Spaniards, Indians, and Negroes. Proceeding from a mixture of these three, are the Mulattoe, the offspring of the Spaniard and Negro woman; the Quarteron, of the Mulattoe woman and Spaniard; and the Mestizo, of the Spaniard and Indian woman. The final subdivisions which are formed by the successive mixtures, are as many as the different possible combinations of these primitive races.

Sowing and planting, as well as domestic employments, have constantly fallen to the lot of the Negroes. It is true, indeed, that within these four years past several white people have engaged in these tasks. Prior to this, any one, neither Negroe nor Mulattoe, who should have hired himself as a valet or labourer, would have been reputed infamous; to such a length was prejudice carried on this head. Enlightened politicians are not wanting who think it would be very unfortunate for the kingdom, and especially for the capital, Lima, if this prejudice were entirely done away.

The commerce of Peru has been considerably augmented, since it has, by the arrival of the merchant vessels of Spain by Cape Horn, and by the grant of an unrestrained commerce, freed itself from the oppression under which it groaned in the time of the Galeons, and of the fairs of Porto-Bello and Panama. Prior to that epoch, the bulky and overgrown capitals circulated through, and were lost in a few hands; and while the little trader tyrannized over the people, by regulating prices at will, he himself received the law from the monopolizing wholesale dealer. The negotiations of this capital with the interior were then, in a great measure, dependent on the intelligence and decisions of the magistrates; and the commerce

them in their length; and they constitute the most lofty and most level part of la Sierra.

with Spain owed its best security to the circulation of the silver entered in the bills of lading. Commerce being now subdivided into many smaller branches, maintains a greater number of merchants; at the same time the fortunes which accrue from it are not so numerous. It is necessary that a commercial man should combine his plans skilfully, and extend his speculations wide, to acquire a handsome property.

The manufactures of this country consist almost entirely of a few friezes, the use of which is chiefly confined to the Indians and Negroes. There are besides an inconsiderable number of manufactures of hats, cotton-cloths, drinking-glasses, &c. which do not, however, occupy much space in the scale of the riches of Peru. Sugar, Vicuna-wool, cotton, Peruvian bark, copper, and cocoa (the two last, as well as a considerable part of the Peruvian bark, are sent hither from Guayaquil, &c.), are the only commodities, the produce of our mines excepted, which we export.

The mines are the principal, indeed the only source of the riches of Peru. Notwithstanding the little industry employed in working them, and the small help which commerce affords to the miners, 534,000 marks of silver, and 6,038 of gold, were smelted and refined, in 1790, in the royal mint of Lima; and 5,162,239 piastres*, in both metals, were coined there†.

From the mines of Gualgayoc‡, and from that of Pasco||, about one half of the silver which is annually smelted, coined, and wrought, is ex-

* Dollars.

† In the former year, 1789, 3,570,000 piastres in silver, and 766,768 in gold, were coined.

‡ This mine is in the intendency of Truxillo, 178 leagues distant from Lima, and from Truxillo 68.

|| Otherwise called Cerro Mineral de Lauricocha. It is situated at the northern extremity of the Pampas de Bombon, and is distant from Lima 45 leagues, and from Tarma 22.

tracted. The mine of Guantajaya* is abundant in ores and rich metallic veins, but does not yield in proportion, in consequence of the dearness of every necessary, as well for working as subsistence. On account also of its distance from the capital, the benefits which would otherwise arise from it are lost: the ores of thirty marks the caxon† do not pay themselves; and the same may be said of the products of the smaller and more superficial veins, which occasionally present themselves, and in which the silver is chiseled out. It is hoped that the plan of transporting the produce of this mine to Callao may be adopted: this would not only cause the mine itself to flourish, but would benefit all the adjacent provinces.

That of Guarochiri‡, the effects of the abundance of which are more immediately felt in this capital, does not flourish in a degree corresponding with the richness of its metals, and the abundance of its metallic spots and veins. The adoption of the new method of amalgamation, the employment of a sufficient number of Indian labourers, who may be engaged without difficulty, and a few reforms in the practical part of the operations, are the only principles on which this mine, as well as all others in the kingdom, can be brought into a flourishing condition.

The navigation of Peru is limited. Our commerce in corn carries us to the ports of Chile; with Guayaquil we carry on a traffic in timber, &c.

* This mine, which, in opposition to the laws nature generally observes, is situated in a very hot and sandy soil, is comprehended in the province of Tarapaca, in the intendency of Arequipa. It is distant from that intendency 80 leagues, from Lima 300, and from the port of Iquique nearly two leagues.

† The caxon contains 6,250 pounds.

‡ This mine extends, in a manner, over the whole of the province which bears its name, the capital of which is the town of Guarochiri, distant from Lima 17 leagues, and from Tarma 28. It belongs to the intendency of Lima.

and, lastly, we make a few voyages to Chiloe, Juan Fernandez, Valdivia, and Panama. We navigate with economy and ease, but are deficient in the scientific part, deriving no aid whatever from astronomy. Those who have the charge of our trading vessels have no skill beyond imitation; the hydrographical charts which are consulted are very defective, and the direction of the coast is straighter than is represented. The fogs which almost constantly hover over the land, and hide it from the navigator's view, oblige him to make a circuitous course, by which his voyage is greatly delayed. Till the year 1780, it was a source of vast riches to a commercial house to keep a vessel in the coasting-trade: but as mercantile speculations have been multiplied, freights have lowered, and the profits are divided among a greater number of adventurers.

The fishery exclusively belongs to the Indians on the coast: but they are destitute of skill, and being unprovided with proper boats and instruments, keep constantly sight of the coast. Hence arise the scarcity and dearth of fish, so often experienced in Lima and along the coast. A few years ago, several boats, of a particular construction, were built, for the purpose of fishing throughout the whole extent of these seas; but this scheme was afterwards abandoned. The lakes afford few fish. Were the Indian to resort to them, he would put no price on the fruit of his labours. Content with his maize and his dried pease, he considers the multiplicity of foods as a useless sacrifice of health and ease.

Agriculture might supply all our wants, and our subsistence ought not to be so precarious as it is, nor so dependent on foreign aid. In the vallies adjacent to this capital, wheat may be cultivated with success. Bad roads, with the delays and expence of carriage, almost entirely obstruct the internal circulation of the kingdom, and are great obstacles in the way of agriculture. The valley of

Jauja * affords many proofs of this: the facility with which it sends its maize and other products to the mine of Pasco, keeps it in a most flourishing condition.

The natural history of Peru is fertile in wonders. All the systems formed in Europe, on this subject, are capable of a thousand amplifications, whenever their theories shall be applied to our productions. The mountains of Chanchamayo, Huanuco, Lamas†, &c. are privileged spots of nature, to the surprising beauty of their productions. The dread of humid and hot climates, and of hostile Indians who inhabit them, has denied us much information on this head: there is, however, great scope for investigation and description.

For the Literary Magazine.

CRITICAL NOTICES.

NO. VII.

THE Georgics are generally acknowledged, by critics, to be the most finished of all the works of Virgil. They unite the most useful information with the delight which they convey. They appear to fall more within the province of the writer's genius, than either the *Æneid* or the *Eclogues*, and they are, and perhaps ever will remain unrivalled in that description of poetry to which they belong. To the

* This valley, the circumference of which is not more than 17 leagues, is extremely populous. Atunjauja is the capital of the province of that name, dependent on the intendency of Tarma, from which it is distant 10 leagues, and from Lima 38.

† The mountains of Chanchamayo are distant from Tarma 25 leagues. Those of Huanuco are distant from Lima about 80 leagues. The mountains of Lamas extend from Tefé, the boundary of the Portuguese possessions, to the confines of the intendency of Truxillo.

former translations which have been given of this exquisite poem, another has been lately added from the pen of Mr. Sotheby. This perhaps is, in most respects, the best which the English language has yet seen. It is generally as faithful to the original as the difference of tongues, and the structure of our language will permit. It is true that it falls below many passages found in Dryden's translation, but it is throughout more correct, more uniformly harmonious, more freed from gross and disgusting expressions. The pitch, however, to which Dryden occasionally rises, Sotheby would in vain attempt to reach. I have taken down from its shelf my old academical Virgil, over which I have kindled into rapture, and passed many a happy hour, for the purpose of bringing some passages in these translations of Dryden and Sotheby to the test of the original, and of offering the reader an opportunity to judge of their comparative merits.

With this intention, I shall select, from the body of the work, those passages on which it is probable that the respective writers exerted most strength, and bestowed most labour.

In book II, v. 323, we meet the following admirable description of spring. In decorating his favourite season, we may suppose that the poet would not be parsimonious of his stores, or of his skill.

Ver adeò frondi nemorum, ver utile
sylvis :
Vere tument terræ, et genitalia semina
poscunt.
Tum pater omnipotens fœcundis imbri-
bus Æther
Conjugis in gremium lætæ descendit, et
omnes
Magnus alit, magno commixtus corpore,
fœtus.
Avia tum resonant avibus virgulta ca-
noris,
Et Venerem certis repetunt armenta di-
ebus.
Parturit almus ager : Zephyrique tepen-
tibus auris

Laxant arva sinus : superat tener omni-
bus humor :
Inque novos soles audent se gramina
tutò
Credere : nec metuit surgentes pampi-
nus Austros,
Aut actum cœlo magnis Aquilônibus
imbrem ;
Sed trudit gemmas, et frondes explicat
omnes.
Non alios primâ crescentis origine
mundi
Illuxisse dies, aliûmve habuisse tenorem
Crediderim : ver illud erat ; ver magnus
agebat
Orbis, et hybernis parcebant flatibus
Euri :
Cum primùm lucem pecudes hausêre,
virûmq ;
Ferreæ progenies duris caput extulit
arvis,
Immissæque feræ sylvis, et sidera cœlo.
Nec res hunc teneræ possent perferre
laborem :
Si non tanta quies iret, frigusque calo-
rémque
Inter : et exciperet cœli indulgentia ter-
ras.

Spring comes, new bud the field, the
flow'r, the grove,
Earth swells, and claims the genial seeds
of love :
Æther, great lord of life, his wings ex-
tends,
And on the bosom of his bride descends,
With show'rs prolific feeds the vast
embrace
That fills all nature, and renews her
race.
Birds on their branches hymeneals sing,
The pastur'd meads with bridal echoes
ring ;
Bath'd in soft dews, and fann'd by wes-
tern winds,
Each field its bosom to the gale un-
bends ;
The blade dares boldly rise new suns
beneath,
The tender vine puts forth her flexile
wreath,
And freed from southern blast, and
northern shower,
Spreads without fear each blossom, leaf,
and flower.
Yes ! lovely spring ! when rose the world
to birth,
Thy genial radiance dawn'd upon the
earth,

Beneath thy balmy air creation grew,
 And no bleak gale on infant nature
 blew.
 When herds first drank the light, from
 earth's rude bed,
 When first man's iron race uprear'd his
 head,
 When first to beasts the wild and wood
 were given,
 And stars unnumber'd pav'd th' ex-
 panse of heaven;
 Then as thro' all the vital spirit came,
 And the globe teem'd throughout its
 mighty frame;
 Each tender being struggling into life
 Had droop'd beneath the elemental
 strife,
 But thy mild season, each extreme be-
 tween,
 Soft nurse of nature, gave the golden
 mean.

SOTHEY.

The spring adorns the woods, renews
 the leaves;
 The womb of earth the genial seed re-
 ceives.
 For then almighty Jove descends and
 pours
 Into his buxom bride his fruitful show-
 ers,
 And mixing his large limbs with hers,
 he feeds
 Her births with kindly juice, and fos-
 ters teeming seeds.
 Then joyous birds frequent the lonely
 grove,
 And beasts, by nature strong, renew
 their love;
 Then fields the blades of bury'd corn
 disclose,
 And while the balmy western spirit
 blows,
 Earth to the breath her bosom dares
 expose;
 With kindly moisture then the plains
 abound,
 The grass securely springs above the
 ground;
 The tender twig shoots upward to the
 skies,
 And on the faith of the new sun relies;
 The twining vines on the tall elms pre-
 vail,
 Unhurt by southern showers or northern
 hail,
 They spread their gems the genial
 warmth to share,
 And boldly trust their buds in open air.

In this soft season (let me dare to
 sing)
 The world was hatch'd by heaven's
 imperial king:
 In prime of all the year, in holidays
 of spring.
 Then did the new creation first appear:
 Nor other was the tenour of the year.
 When laughing heaven did the great
 birth attend,
 And eastern winds their wintry breath
 suspend;
 Then sheep first saw the sun in open
 fields;
 And savage beasts were sent to stock
 the wilds;
 And golden stars flew up to light the
 skies;
 And man's relentless race from stony
 quarries rise.
 Nor could the tender, new creation bear
 Th' excessive heats, or coldness of the
 year:
 But chill'd by winter, or by summer
 fir'd,
 The middle temper of the spring re-
 quir'd,
 When warmth and moisture did at once
 abound,
 And heaven's indulgence brooded on
 the ground.

DRYDEN.

The description of spring in the original is short, but comprehensive; general, but vivid. All the descriptive poets, after Virgil, have seized upon the same images, and only amplified the same picture. The personification and the idea contained in the lines

Tum pater omnipotens fœcundis imbri-
 bus æther
 Conjugis in gremium lætæ descendit, et
 omnes
 Magnus alit, magno commixtus corpore
 fœtus,

are great and thinking, and afford an instance among others of the extensive machinery, which heathen mythology allowed to the Latin poet.

In a passage succeeding, Virgil in the spirit of poesy declares, that spring prevailed at the creation of the world.

Non alios primâ crescentis origine mundi
Illuxisse dies, aliûmve habuisse tenorem
Crediderim :

By poetical license, a writer may represent the season which first dawned upon the world, to be such as he most wishes ; but the Roman poet, in his representation, corresponds with the correctest opinion of theology. Nature at the birth of man was in unison with the tranquillity, the purity, and happiness of his soul. The sun then did not dart upon him its intense and liquidating beam, nor did the cruel breath of winter congeal the blood. Serenely slept the bosom of the waters, unbeaten by the storm. The ground was not shaken by the earthquake, nor did the mountains heave to the skies their volumes of flames. The heavens looked on the earth with the smile of repose ; paradise unfolded its foliage to the morning and evening dews, and loaded the wings of the Zephyr with the fragrance of sinless nature.

The translation which Sotheby has given of this description of spring is, I think, preferable to that of Dryden. It is more faithful to the original text. Virgil has represented, in this instance, Æther as the *pater omnipotens*. Dryden, deviating from him, has said, " Almighty Jove descends." Sotheby, more poetically and more faithfully, has personified Æther as the prolific parent :

Æther, great lord of all, his wings extends,
And on the bosom of his bride descends.

In some lines, Dryden has a strength of expression, which is above Sotheby's more equable tenour ; but what injustice has he done to his original by this remarkable line :

" The world was hatch'd by heaven's imperial king."

Does not this degrading line bring before our view the picture of Jove

as a sitting hen, brooding over a vast egg, out of which, in due season, sprung the world. There is nothing in the original which can justify such a representation :

Non alios primâ crescentis origine mundi
Illuxisse dies, aliûmve habuisse tenorem
Crediderim.

The following concise and vigorous description of the chariot-race will furnish a good specimen of the powers of the different translators :

Nonne vides ? cum præcipitii certamine
campum
Corripuère, ruînque effusi carcere cur-
rus :
Cum spes arrectæ juvenum, exultantiaq ;
haurit
Corda pavor pulsans : illi instant ver-
bere torto,
Et proni dant lora : volat vi fervidus
axis :
Jamque humiles, jamque elati sublimè
videntur
Aëra per vacuum ferri, atque assurgere
in auras.
Nec mora, nec requies. At fulvæ nim-
bus arenæ
Tollitur : humescunt spumis flatûque
sequentum :
Tantus amor laudum, tantæ est victoria
curæ.

Hast thou beheld, when from the goal
they start,
The youthful charioteers with heaving
heart
Rush to the race, and, panting, scarcely
bear
Th' extremes of feverish hope and chil-
ling fear :
Stoop to the reins, and lash with all
their force,
The flying chariot kindles in its course.
And now alow, and now aloft they fly,
As borne through air, and seem to
touch the sky.
No stop, no stay, but clouds of sand
arise,
Spurn'd and cast back upon the fol-
l'wers' eyes ;
The hindmost blows the foam upon the
first :
Such is the love of praise and honoura-
ble thirst.

DRYDEN.

Swift at the signal, lo! the chariots
bound,
And bursting through the barriers seize
the ground.
Now with high hope erect the drivers
dart,
Now fear exhausts their palpitating
heart.
Prone o'er loose reins, they lash th' ex-
tended steed,
And the wing'd axle flames beneath
their speed.
Now low, they vanish from the aching
eye,
Now soar in air and seem to touch the
sky.
Where'er they rush, along the hidden
ground
Dust in thick whirlwinds darkens all
around.
Each presses each: in clouds from all
behind,
Horse, horsemen, chariots, thund'ring
in the wind;
Breath, flakes of foam, and sweat from
every pore
Stream in the gale, and smoke the vic-
tor o'er.
Thus glorious thirst of fame their spirit
fires,
And shouting victory boundless strength
inspires.

SOTHEY.

On reading these corresponding
translations of the chariot race, the
poetical critic will, I think, assign
to Sotheby the greatest conformity
to his text, and to Dryden the most
strength and originality of expres-
sion. In the translation of the des-
cription of the Scythian winter, at
the reading of which Addison said
he felt a chill, Dryden stands unrivalled. How strong, how beautiful
are the following lines!

Not so the Scythian shepherd tends his
fold;
Nor he who bears in Thrace the bitter
cold;
Nor he who treads the bleak Mæotian
strand;
Or where proud Ister rolls his yellow
sand
Early they stall their flocks and herds;
for there
No grass the fields, no leaves the forest
wear.

The frozen earth lies buried there,
below
A hilly heap seven cubits deep in
snow,
And all the west allies of stormy Bo-
reas blow.
The sun from far peeps with a sickly
face,
Too weak the clouds and mighty fogs
to chase;
When up the skies he shoots his rosy
head,
Or in the ruddy ocean seeks his bed.

In all those portions of the work
which particularly require the
touches of a strong and life-giving
pencil, Dryden surpasses every
competitor: he is not equally suc-
cessful in portraying what is deli-
cate and tender. Sotheby is through-
out more delicate and tender. The
story of Orpheus would afford fine
exhibitions in support of these as-
sertions; we would observe in it
Dryden's superiority in the more
daring and gloomy parts; and in
those which are more pathetic,
Sotheby's softer and more moving
tints. Who does not remember the
beautiful simile of the nightingale?
And what ear attuned to harmony
does not drink up with rapture the
the following enchanting move-
ments?

Qualis populiâ mærens Philomela sub
umbrâ
Amissos queritur fetus, quos durus ara-
tor
Observans nido implumes detraxit; ab
illa
Flet noctem, ramoque sedens miserabile
carmen
Integrat, et mastis latè loca questibus
implet.

Let us now see with what words
and melody Dryden and Sotheby
have given these lines to the Eng-
lish reader.

So, close in poplar shades, her children
gone,
The mother nightingale laments alone

Whose nest some prying churl had
found, and thence
By stealth conveyed th' unfeather'd in-
nocents.
But she supplies the night with mourn-
ful strains,
And melancholy music fills the plains.
DRYDEN.

Tore yet unfledg'd from the maternal
breast.
She on the bough all night her plaint
pursues,
Fills the far woods with woe, and each
sad note renews.

SOTHEY.

Thus Philomel, beneath the poplar
spray,
Mourns her lost brood untimely snatch'd
away,
Whom some rough hind that watch'd
her fostering nest

I must confess that with neither
of these versions I am perfectly sa-
tisfied, but the last is probably
the most elegant, tender, and faith-
ful.

POETRY.....ORIGINAL.

For the Literary Magazine.

RUINS.

I LIKE to look upon the waste of time,
To stand 'mid ruins, while the ruth-
less wind
Shakes the old column, and through
battered walls
Pours his long sullen howl. From such
a scene
The mind takes thought, and sadly pon-
ders on
The flight of years, on man, unstable
man,
Who walks the earth, and breathes a
fitful life,
Then falls before the blast that levels
all.
That king of Milan was no common
king,
Who bade the poet on his tomb in-
scribe
These melancholy words.....

"Passenger, wouldst thou know the
nothingness of all human power and
grandeur; learn what I was, and be-
hold what I am. I had immense trea-
sures, vast palaces, superb cities; my
name alone made all Italy tremble. Of
what use is all this to me now? Behold
me shut up within a stone, and devour-
ed by worms."

Thou tomb of fallen pride, ye hoary
walls,
Ye mouldering fragments, and ye silent
halls!

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A pensive wanderer, I come to trace
Where sleep the ashes of your mighty
dead,
To bid Remembrance, with her busy
train,
Dwell on the splendour of your former
reign,
When here the haughty baron held his
court,
And your halls echoed to the voice of
sport.
Now while the sun is gone, and Cyn-
thia's light
Silters the shadows of affrighting night,
While, bathed with dew, the sullen-
sounding gale
With ghostly music fills the hill and
vale;
And while the flood, once stain'd with
warrior gore,
Breaks its dark billows on the winding
shore,
Here let me rove, unheeded let me muse,
And drench my temples in the midnight
dews;
Here let me call to mind that story told
By defac'd legends and by matrons old.

I. O.

For the Literary Magazine.

A DESCRIPTION OF YOUTH.

SEE rosy Youth, gay, bounding o'er
the plain,
With health, grace, beauty laughing in
her train;

A thousand fluttering joys around her
fly,
And every hope lights up her ardent
eye.
Her dreams of future years expect to
prove
Unshaken friendship, everlasting love.
Each tale of woe prepares the tear to
start,
Each generous act swells her enthusiast
heart.
How sweet the tear which clouds the
eye awhile,
Bathes Hope's bright cheek, then finishes
.....a smile.
How sweet the feelings noble deeds in-
spire,
Which burn to reach the virtues they
admire.
O spring of life, with every transport
warm,
When all is new, and every scene can
charm!
O age of bliss, thy rapid flight delay!
Ye golden hours, enchanting moments
stay!

Should death its victim spare, how soon
must fly
The roseate cheek, the rapture-beaming
eye;
Bright tints of beauty we no longer
trace,
The frolic step, or form of agile grace.
But can that fervid heart forget to
glow,
And hear with apathy another's woe?
Will e'er deceit that open brow defile,
Or pale distrust destroy that playful
smile?
Must all Youth's vivid feelings be forgot?
Guardians of human bliss, permit it not,
Time take thine own; bid every charm
depart
From Youth's sweet form, but spare the
youthful heart.
Oh! spare that heaven-strung lyre, with
rapture stor'd,
Blunt not the music of a single chord,
Though doomed to warble woe; still
let it own
Each soft vibration, each entrancing
tone;
Still let it beat, to every virtue just,
Though oft deceived, oh! may it ever
trust;
Let not cold interest, with its frown se-
vere,
Chill the warm wish, or check the ten-
der tear;

Bid friendship still with generous fer-
vour burn,
Though unrequited friendship it must
mourn;
Nor let affection from the bosom fly,
Though doom'd to heave the unregard-
ed sigh;
Let not one bright ennobling passion
cease,
Nor lose one feeling, though to purchase
peace.

N. N.

For the Literary Magazine.

DESPONDENCY.

No more the sweet whisp'rings of Hope
do I hear,
She has flown, cruel phantom, and left
but the tear,
The tear that still hangs on my cheek;
Which arose from the silly illusions of
heart,
Her flatt'ry instill'd, when in haste to
depart,
She fled me, new victims to seek.

She has flown, and the prospect looks
gloomy around,
Though May, not a flow'ret but droops
to the ground,
Not a tendril but dies on the vine!
Yet the scene would revive could I hear
but her voice,
The grove now so mournful methinks
would rejoice,
And I should forget to repine.

Time was.....but 'tis past, and I murmur
in vain,
Though I woo her, I ne'er shall behold
her again,
For ever she has flown from my view!
As a nurse, she had fondled, and rock'd
me to sleep;
When in darkness, behold, I awake
but to weep!
She had taken a final adieu.

Were I to pursue, no return should I
meet,
The syren, alas, is so lightsome of feet!
Though I on her shadow should stray,
Most sure she would'scape me....she did
so before....
She may go, the enchantress, I'll woo
her no more,
Despair without wooing will stay.

SABINA.

SELECTED.

OLD THOMAS.

I'VE often thought in humble life
Souls truly great are prov'd,
In ranks from ostentation free,
Where men are ne'er by vanity,
Or thirst of glory mov'd.

Old Thomas but a peasant was,
A man of poor degree ;
Day after day with Heaven's first light
To toil he rose, and toil'd till night,
Yet proud of heart was he.

In bold and independent tone,
He told and told again,
How often he with manly vaunt
Repell'd an undeserved taunt
From richer, greater men.

When yet a boy, where Thomas toil'd
My sport I oft confin'd ;
And many a question would propound
Whene'er the good old man I found
To chat with me inclin'd.

Thoughtful I ask'd him once when he
Would be content to die :
When with old age my strength is fled,
And Charity must give me bread.....
The old man made reply.

May God preserve from such a fate,
Thought I, thy noble heart ;
Yet thought I not of half the grief,
When his grey head should need relief,
Dependence could impart.

As late I pass'd the lowly roof
Where this good peasant dwelt,
His little garden told his fate,
Wild weeds grew rank, as it of late
No hand of his had felt.

And is old Thomas dead ? I ask'd
A villager that pass'd :
Alas ! he was, nor had he died
Till strength no more his wants supplied,
Though struggling to his last.

A palsy shook his hardy frame,
Then feeble fast he grew,
Till power so little could he raise,
That all he did in six long days
Was but the work of two.

A weak old man would none employ,
Though all would Thomas praise ;
Anon they told him (sound of woe !)
That he must to the work-house go,
And end his wretched days.

Beneath his full and hoary brow
Indignant flash'd his eye—
In vain—of ev'ry hope bereft,
His kindred poor, no means were left
His hapless fate to fly.

He pac'd his garden up and down,
And loudly thus complain'd :
" Full forty years upon this spot
" A happy independent lot
" My labour has maintain'd.

" And trimly was my garden kept,
" And neat my fire-side.
" And must I own them ne'er again,
" But herd with idle wicked men,
" My grey locks to deride ?

" Rear'd by this hand have children eight
" To men and women grown ;
" And doth it basely now deny
" With bread and water to supply
" The poor old man alone ?

" But bread and water doth he ask
" With independence still ;
" Rouze ! rouze ! thou yet may'st that
engage,
" Thou grow'st a sluggard in thy age,
" And wantest but the will."

Next morn he rose (he knew no rest
With such a fate impending),
And to the fields he went his way,
And stubbornly he toil'd all day,
With youth and strength contending.

'Twas the last glimmer of a flame
That could no longer blaze ;
It was an effort vast and vain,
That freed his soul of all its pain,
And closed his feeble days.

Exhausted, scarce he totter'd home
E'er fell the dews of night.....
Life ebb'd apace, in peace he bore
Death's chilly hand, nor evermore
Beheld the morning light.

Then let the marbled grave of him,
Of proud but meaner doom,
Who crawling from an humble state,
By littleness at length grew great,
To Thomas yield his tomb ;

And there be carved in humble phrase
 How Thomas lived and died,
 That slaves of idleness and shame,
 And beggars with a finer name,
 May learn a peasant's pride.

At once all my qualms he dispell'd.
 I read, and soon found all he promis'd
 was true,
 His subject was really most striking and
 new,
 And so it must ever be held.

AN IDEA FOR SATIRISTS.

ONE day at a loss to dispose of my
 time,
 And bent on attempting some new sort
 of rhyme,
 That most with applause should be
 read,
 A satire, thought I, is a d.....d flashy
 thing....
 At Folly to pop, 'as she skims on the
 wing,
 And boldly knock Vice on the head.

But then it was hard with such fellows
 to cope,
 As Horace and Juvenal, Boileau and
 Pope ;
 Of every vain hope they bereft me.
 In fact, they'd so lavishly levell'd their
 jests
 On rogues, fools, and all of society's
 pests,
 Not a single new thought had they
 left me.

Thus daunted, the scheme I resolv'd to
 decline,
 When Atticus enter'd to stop my design,
 And all my ambition renew :
 A plump-looking pamphlet he held in
 his hand,
 He open'd, when lo! just the thing I
 had plann'd
 Had Atticus brought me to view.

"A satire, you rogue!" I exclaim'd in
 amaze,
 "That's brave, man! your enterprise
 merits my praise...."
 "Now let us hear what 'tis about."
 "Read, read, sir," says he, "'tis a
 thing to my mind ;
 "The subject most striking and novel
 you'll find ;
 "Read, read, sir, I beg, and read out."

I eager obey'd, as you'll readily guess,
 For on *striking* and *novel* he dwelt with
 such stress,

What was it then, pr'ythee? at whom
 does he sneer?
 The statesman, the critic, the parson,
 the peer?
 Not so, sirs; but, if you must know
 it,
 The buts of this poet's sarcastical kicks
 Are all little fellows of five feet and six,
 And all little fellows below it!

What a thought! that it never should
 enter my head!
 The want of new objects no longer I'll
 dread,
 But Atticus' hint I'll pursue;
 No more by such fears shall my genius
 be check'd!
 Since Nature herself may be quizzed
 with effect,
 I may surely find plenty to do.

Her blunders present me unlimited scope:
 On Horace and Juvenal, Boileau and
 Pope,
 No longer I'll think with despair.
 'Mid the deaf, and the dumb, and the
 blind, and the lame,
 In the field of infirmity starting my
 game,
 I've still left a pretty good share.

Complexions unseemly, or limb that of-
 fends ;
 Bandy legs and high shoulders, carbun-
 cles and wens,
 Shall soon feel the force of my song.
 Your scare-crows and dowdies I'll cur-
 sedly maul,
 All under-sized people, or people too
 tall,
 And people as broad as they're long.

All ye that have locks to disfigure the
 pate,
 Like carrots in hue, or as stubbornly
 straight,
 Such locks ye shall certainly rue.
 And henceforth shall none with impu-
 nity wear
 A nose of the bottle kind, nose that's
 too spare,
 Or nose you might make into two.

On an uncomely leg, or a mere stump
of wood,
Assuming the place where a leg has
once stood,

Depend on't my wit shan't be stinting.
No face with more mouth than should
come to its share,
Or short of an eye any longer I'll bear,
And let me catch any man squinting!

Next ailings of every description I'll
scout:
Colds, agues, and fevers, the gripes, and
the gout
Shall get a satirical trimming.

And dotage shall feel too the gall of
my pen,
For no good excuse can there be for old
men,
And surely still less for old women.

Then prosper, great bard! in this glo-
rious career,
Though apes of ignoble dimensions may
jeer,

Success your exertions must crown;
From readers more portly you'll meet
with your due,
And satire so singular, striking and new,
Shall bring you deserved renown!

SELECTIONS.

CHARACTER OF CHAUCER.

BY GODWIN.

CONCLUDED.

WITH the poetical character of Chaucer we have more concern than with his personal qualities. It is because his works live, that we are curious about his dispositions and habits. If it be true, which paradoxical men have affirmed, and envious men have vouched for, that the persons who have made the greatest figure among their fellows are not the persons of greatest merit, and that many, who have not unfolded their talents to the world, have been both abler and more virtuous than those we are accustomed to admire, it would yet be impossible to interest us much about such characters. Men of high qualities, but who refuse the discovery of their qualities, if such there be, must be contented to be worshipped by the whimsical only, and to be regarded with indifference by the rest of their species.

The Canterbury Tales is the great basis of the fame of Chaucer, and indolent men have generally expressed themselves with contempt of the rest of his works, as unworthy of attention. The enquiries in which

we have been engaged have led us frequently to refer to his smaller pieces, nor has our love of poetry come away from the pursuit unrewarded. Many passages of exquisite thinking and fancy have been recited. He, indeed, who wishes to become personally acquainted with Chaucer, must of necessity have recourse to his minor pieces. The Canterbury Tales are too full of business, variety, character, and action, to permit the writer in any great degree to show himself. It is in Chaucer's minor pieces that we discover his love of rural scenery, his fondness for study, the cheerfulness of his temper, his weakness and his strength, and the anecdotes of his life. The Troilus and Creseide, in particular, that poem of which sir Philip Sidney speaks with so much delight, though deficient in action, cannot be too much admired for the suavity and gentleness of nature which it displays. There is nothing in it to move the rougher passions of our nature, no hatred, nor contempt, nor indignation, nor revenge. If its personages are unstudied in the refinements of artificial and systematic virtue, even their vices, if such we denominate them, are loving and gentle, and undesigning and kind. All the milder and more delicate feelings of the

soul are displayed in their history, and displayed in a manner which none but a poet of the purest and sweetest dispositions, and at the same time of the greatest discrimination, could have attained.

The *Canterbury Tales* is certainly one of the most extraordinary monuments of human genius. The splendour of the *Knight's Tale*, and the various fancy exhibited in that of the *Squier*, have never been surpassed. The history of *Patient Grisildis* is the most pathetic that ever was written; and he who compares Chaucer's manner of relating it, with that of the various authors who have treated the same materials, must be dead to all the characteristic beauties of this history, if he does not perceive how much Chaucer has outstripped all his competitors.

What infinite variety of character is presented to us in the Prologue to the *Canterbury Tales*! It is a copious and extensive review of the private life of the fourteenth century in England.

This has usually, and perhaps justly, been thought the most conspicuous excellence of Chaucer; his power of humour, of delineating characters, and of giving vivacity and richness to comic incidents.

Unhappily the age in which he lived was deficient in that nicety of moral apprehension and taste, upon which is built the no contemptible science of elegant manners and decorum. It has been said that men must have become debauched and consummate in their vices, before they can be masters in this science. This however is not true. There are, no doubt, various modes of expression, which will excite a prurient sport in the minds of the dissolute, and yet will be uttered with the most unapprehensive simplicity by the inexperienced and innocent; discrimination respecting these can only be the result of a certain familiarity with vice. But neither will these by the virtuous mind be regarded as almost any fault, even when disco-

vered. But the licentiousness and coarseness of the tales of the twelfth and thirteenth centuries, copied by Boccaccio and Chaucer, are of a different sort; they are absolute corruption and depravity. The progress of refinement does not merely make men fastidious in their vices; it makes them in many respects more virtuous and innocent: it not only prompts us to conceal some vices, but also induces us peremptorily and resolutely to abjure many.

The *Millere's Tale*, and the *Reve's Tale*, in Chaucer, are filthy, vulgar, and licentious. The *Tale of the Marchant*, and the *Wif of Bathe's Prologue*, are, in an eminent degree, liable to the last of these accusations. Yet it has been truly observed, that Chaucer never appears more natural, his style never flows more easily, and his vein is never more unaffected and copious, than on these occasions. No writer, either ancient or modern, can be cited, who excels our poet in the talent for comic narrative. The reader of the most correct taste, though offended with Chaucer for the choice of his topics, will peruse these divisions of his work again and again, for the sake of the eloquence and imagination they display. The story of the *Cock and the Fox*, called the *Nonnes Preeste's Tale*, is the most admirable fable that ever was written, if the excellence of a fable consists in liveliness of painting, in the comic demureness with which human sentiments are made to fall from the lips of animals, or in the art of framing a consummate structure from the slightest materials. The *Sompnoure's Tale*, though exceedingly offensive for the clownish joke with which it is terminated, is equal, in its opening and preparatory circumstances, to any satirical narrative that ever was penned. The entrance of the friar into the house of the sick man, his driving away the sleeping cat from the bench he thought proper to occupy, the manner in which he lays down his walking-stick, his scrip, and his hat, and

the conversation which follows, are all in the most exquisite style of comic delineation.

To understand more precisely the degree of applause which is due to Chaucer, it is proper that we should distinguish between two principal schools in the poetry of modern European nations, the romantic, and the natural. On the first revival of poetry, the minds of men perhaps universally took a bent toward the former; we had nothing but Rowlands and Arthurs, sir Guys and sir Tristrams, and paynim and christian knights. There was danger that nature would be altogether shut out from the courts of Apollo. The senses of barbarians are rude, and require a strong and forcible impulse to put them in motion. The first authors of the humorous and burlesque tales of modern times were perhaps sensible of this error in the romance writers, and desirous to remedy it. But they frequently fell into an opposite extreme, and that from the same cause. They deliver us indeed from the monotony produced by the perpetual rattling of armour, the formality of processions, and tapestry, and cloth of gold, and the eternal straining after supernatural adventures. But they lead us into squalid scenes, the coarse buffoonery of the ale-house; and the offensive manners engendered by dishonesty and intemperance. Between the one and the other of these classes of poetry, we may find things analogous to the wild and desperate toys of Salvator Rosa, and to the boors of Teniers, but nothing that should remind us of the grace of Guido, or of the soft and simple repose of Claude Lorraine.

The Decamerone of Boccaccio seems to be the first work of modern times, which was written entirely on the principle of a style, simple, unaffected, and pure. Chaucer, who wrote precisely at the same period, was the fellow-labourer of Boccaccio. He has declared open war against the romance manner, in his *Rime of Sire Thopas*. His *Canterbury Tales* are written with an al-

most perpetual homage to nature. The *Troilus and Creseide*, though a tale of ancient times, treats almost solely of the simple and genuine emotions of the human heart.

Many, however, of the works of Chaucer must be confessed to be written in a bad taste, fashionable in the times in which he lived, but which the better judgment of later ages has rejected. The poem called Chaucer's *Dreme* is in the idlest and weakest style of romance. Nothing can be more frivolous than the courtship of his male and female eagles, in the *Parliament of Birds*. The idea of the worship of the daisy must be acknowledged to be full of affectation. A continued vein of allegory is always effeminate, strained, and unnatural. This error, so far as relates to the *Romaunt of the Rose*, is only indirectly reputable to Chaucer. But, in the *Testament of Love*, and elsewhere, he has made it the express object of his choice.

Boccaccio and Chaucer, it might be supposed, would have succeeded in banishing the swelling and romantic style from the realms of poetry. We might have imagined that as knowledge and civilization grew, the empire of nature would have continually become more firmly established. But this was not the case. These eminent writers rose too high beyond their contemporaries, and reached to refinements that their successors could not understand. Pulci and Boiardo took the romantic style under their protection in the following century; and, by the splendour of their talents, and the treasures of their fancy, bestowed upon it extensive and lasting empire. We have seen how Ronsard, Du Bellay, and Du Bartas corrupted the poetical taste of France. In Italy Ariosto and Tasso adopted, and carried to perfection the style of Pulci and Boiardo. Taste and literature had made no advances in England in the fifteenth century; and, in the sixteenth and early part of the seventeenth, our countrymen resorted for models principally to Italy. The earl of Surry and his contem-

poraries were the introducers of the Italian school in this island. Spenser, in his *Faerie Queen*, combined at once all the imperfections of the allegorical and the romantic. Even the transcendent genius of Milton formed itself upon these originals; and, however we may adore the wonders of his invention, impartial criticism must acknowledge that he studied much in the school of the artificial, the colossal, and the wild, and little in that of nature.

It is incumbent upon us, however, not to treat the romantic style with too indiscriminating a severity.... The fault was in thinking this the only style worthy of an elevated genius, or in thinking it the best. It has its appropriate and genuine recommendations. It is lofty, enthusiastic, and genial, and cherishing to the powers of imagination. Perhaps every man of a truly poetical mind will be the better for having passed a short period in this school. And it may further safely be affirmed, that every man, of a truly poetical mind, who was reduced to make his choice between the school of coarse, burlesque, and extravagant humour, such as that of *Hudibras* for example, and the school of extravagant heroism and chivalry, such as that of *Tasso*, would decide for the latter. The first chills and contracts, as it were, the vessels and alleys of the heart, and leaves us with a painful feeling of self-degradation. The second expands and elevates the soul, and fills the mind of the reader with generous pride, complacency in the powers he feels, and a warm and virtuous ardour to employ them for the advantage of others.

It is time that we should quit the consideration of these two less glorious spheres of human genius, and turn back to the temple of Nature, where Shakespeare for ever stands forth the high priest and the sovereign. The portraits drawn by those who have studied with success in her school, are dishonoured by being called portraits; they are themselves originals above all exception or challenge. The representa-

tions drawn in the romantic or the burlesque style may be to a great degree faithful exhibitions of what has actually existed; but, if they are, at least they exhibit a nature, vitiated, distorted, and, so to express the idea, denaturalized. The artificial and preconcerted is only shown, and those fainter and evanescent touches by which every man betrays the kind to which he belongs are lost. The portraits of Shakespeare, on the other hand, abound in, and may almost be said to be made up of these touches. In his characters we see the habits and prejudices of the man, and see, as through a transparent medium, how every accident that befalls him acts upon his habits, his prejudices, and upon those passions which are common to us all. How precisely is this the case with *Justice Shallow*! How completely are the starts and sallies of *Hotspur*, his repetitions, the torrent of his anger, his fiery temper, and his images, drawn often from the most familiar and ordinary life,....how completely are they the very man that the poet desired to present to us! Shakespeare does not describe, he does seem to imagine the personages of his scene; he waves his magic wand, and the personages themselves appear, and act over again, at his command, the passions, the impressions, and the sorrows of their former life. The past is present before us.

What comes nearest to the pre-eminence of Shakespeare is the *Don Quixote* of Cervantes, the *Sir Roger de Coverley* of Addison, the *Love-lace* of Richardson, the *Parson Adams* of Fielding, the *Walter Shandy* of Sterne, and the *Hugh Strap* of Smollet. Fletcher also, though perhaps his most conspicuous merits are of another sort, has great excellence in the animating of character, as will readily be discerned, particularly in his *Wit without Money*, and his *Little French Lawyer*.

The successive description of the several pilgrims in the Prologue to the *Canterbury Tales*, is worthy to

class with these. No writer has ever exhibited so great a variety of talent in so short a compass, as Chaucer has done in this instance.

The place which any author of works of imagination shall occupy in the scale of merit and genius, depends upon two circumstances, the merit of his poems, and the merit of the poet. The first of these is of the greatest importance. He who aspires to a permanent station upon the rolls of fame, ought to expect to be tried by a naked and absolute comparison of his productions with those of other men, without taking into the consideration the superior advantages other men may have enjoyed, of language, of fortune, of freedom, of information, of scenery to generate a poetical character, or of living models to excite emulation, which to him may have been denied. The reader has to do, strictly speaking, with the work only, and not with the man. His enquiry is into the invention, the fancy, the sentiments, and the style; and if an author tenders to him apologies and reasons why he could not exceed a certain degree of merit in these, this may relieve such an author from the harshness of condemnation, but can never obtain for his performance the stamp of applause. It may be true that the verses of Stephen Duck the thresher, or of the blind bard of Scotland, were extraordinary under the circumstances in which they were written, but a rigorous judge, placed upon the bench of criticism, would answer, "Do not tell me whether the writer of the productions you offer could spell or could see: I am only concerned to know whether the lines themselves are sublime, or pathetic, rich in fancy, or sweet and seductive with native simplicity."

Yet, a writer may lose something of the applause which seems due to him, by the operation of extrinsic circumstances; and therefore it appears but just that he should be permitted to gain something from the same cause. It is the first man who produces an excellent epic, ode, or

tragedy, that ever engrosses our principal admiration; and another who composes something only just as good will infallibly be much less respected, commended, or read. The first is in possession of the ear and the favour of the public, and it is a most difficult task to deprive him of the honourable station he has gained.

Nay, though it should be determined that the circumstances under which a work of genius was written could never be admitted as matter of plea in the courts of criticism, they would nevertheless be always topics of interesting research. He must be indeed a rigid and cold critic, who, from approving the productions of the muse, does not proceed to entertain some love for the author. And, from the moment when that is the case, every difficulty with which he struggled, and every obstacle which he surmounted, becomes a darling subject of contemplation to his admirer. The reader of soul proceeds, from esteem of the work, to friendship, sympathy, and correspondence with the author. If he wrote in an obscure and barbarous age, if he had none but the worst models before him to copy, if, in addition to all the other labours of the poet, he had a language to construct in which to express his conceptions, or if he were the first to invent a species of poetical composition unknown before, all these are considerations inexpressibly interesting to his admirer.

The history of the poet too, as of any other man by whom what is extraordinary has been achieved, is a valuable section in the science of human nature. That such works as the *Iliad* or the dramas of Shakespeare have in any way been the produce of human intelligence is an important fact. But the wonder, and the degree of power displayed in any monument of literature, will often be greatly enhanced, when we come to be acquainted with the circumstances under which it was erected. I want not only to observe the beauty and solidity of the edifice before me, but also to understand

the materials with which it is built.

Let us apply these principles to the writings of Chaucer. His best works, his *Canterbury Tales* in particular, have an absolute merit, which stands in need of no extrinsic accident to show it to advantage, and no apology to atone for its concomitant defects. They class with whatever is best in the poetry of any country or any age. Yet when we further recollect, that they were written in a remote and semi-barbarous age, that Chaucer had, to a certain degree, to create a language, or to restore to credit a language which had been sunk into vulgarity and contempt, by being considered as a language of slaves, that history and the knowledge of past ages existed only in unconnected fragments, and that his writings, stupendous as we find them, are associated, as to the period of their production, with the first half-assured lisplings of civilization and the muse, the astonishment and awe with which we regard the great father of English poetry must be exceedingly increased, and the lover of human nature and of intellectual power will deem no time mispent that adds to his familiar acquaintance with the history of such a man, or with writings so produced.



ACCOUNT OF THE MAKING OF PORCELAIN, IN WORCESTERSHIRE.

THE works, conveniently situated close to the Severn, which flows by the city, are remarkable for their neatness and convenience, and display the whole process of making porcelain, from grinding the various articles to compose the clay used for the purpose, to packing the finished pieces for the market. Interesting as this manufactory is, you will excuse me for giving you its detail. The mixture above-mentioned consists of fifteen articles, the chief of which are, a white granite, from Cornwall, and a steatite or soapstone, from Penzance, in the same

county, the whole quarry of which belongs to Mr. Flight, who employs his own men there. These articles, being first ground separately, are afterwards mixed, and then calcined. The product of this process is a quantity of small blue and white lumps, which being thrown into a mill, and ground with soft water, a liquid of the consistence of thick cream is produced, perfectly white. This is passed through a lawn sieve, and then poured into vats, heated by outside flues in order to consolidate the degree of heat applied to them, being kept under the boiling temperature. The water gradually evaporating by these means from the contents of these vats, an hard clay remains in the room of the liquid, which is brought into a stone apartment to be tempered, that is, wetted with water, beaten with a wooden mallet, and trodden by a man with his bare feet.

The material is now fit for the thrower, who throws a mass of it upon his lathe and horizontal wheel, set in motion by a boy, turning a vertical one, and whirled round with a degree of swiftness, either greater or less, as the thrower sees occasion. To this a gauge is attached, to ascertain exactly the dimensions of the article. The hands of the thrower being kept steady, the rotatory motion of the wheel being quick, and the clay soft but tenacious, the eye is agreeably surprised with the instantaneous creation of beautiful forms out of a shapeless mass of clay, which every moment change their appearance, according to the motion of the finger and thumbs of the workman; now rising into a long cylinder, again sinking immediately, and approaching the rotundity of a sphere, and at length settling into the elegant shape of an ancient vase, a modern mug, or a fashionable tea-pot.

The articles thus prepared, are then dried upon flues to consolidate their texture, and render them fit for the *vertical lathe* of the *turner*. Placed upon this machine, they are reduced to their proper thickness

and exact form ; and if their pattern require handles or spouts, they are fitted with them by a workman called the *händler*.

From this work-shop they are carried into the *kiln-house* to be burned, and placed in *saggars*, or circular pans, made of Staffordshire crucible clay, open at the top, and about eight inches deep, the flat bottoms of which are strewn with calcined flint, to prevent the adhesion of the articles to them. The kiln usually holds about one thousand five hundred of these saggars, and frequently from twenty-five to thirty thousand pieces of ware. Here they continue thirty-seven hours, exposed to such a violent heat as to render them red-hot, but carefully protected from flame. On coming out they are said to be in the *biscuit state*, that is, having the appearance of an unglazed tobacco pipe. If any blue be in the pattern of the articles, the figures are traced upon them at this time with a hair pencil, dipped in a mixture of a purple colour ; and being suffered to dry, they are then immersed in a red liquid, called the *glaze*, of the consistence of cream, chiefly composed of white lead and ground flint. This adheres to every part of the articles, which are placed to dry in a room of a certain temperature, from whence they come out with a ground of a pale pink colour, and the pattern of a dingy purple.

Being perfectly dry, they are given to the trimmer, who smooths the surface of the article, and rubs off any little inequalities of the glaze ; the most unwholesome part of the whole process, as he frequently inspires particles of the white lead, &c. to the great detriment of the stomach and lungs ; which, indeed, he is obliged to relieve by frequent emetics.

The articles are next placed in the glaze-kiln, and remain there twenty-eight hours exposed to the fire, which being extinguished, the whole are suffered gradually to cool, and then taken out, when they exhibit a wonderful metamorphosis,

effected by the chemical agency of fire. A vitrification having taken place on their surface, a beautiful glossy covering discovers itself within and without, in the room of the dull unpolished appearance they before had ; and the figures of purple are converted into a vivid and beautiful blue.

After passing through the sorting room, they are given to the painters, who with colours properly and nicely prepared (for the hues are all changed by a subsequent firing) trace those beautiful patterns, figures, and landscapes upon them, which almost rival the force and effect of the canvas. Again they are placed in the kiln, in order to fix the colours, and remain there for six hours. This completes the process of such articles as have no gold in their pattern ; but those which are ornamented with this superb addition, undergo another burning after the enamel is laid on. They are also carried afterwards into the burnishing shop, where this final decoration is given them by a number of women, who soon change the dull surface of the gold into a most brilliant appearance, by rubbing the gilt part of the pattern with little instruments pointed with bloodstones, and other polishing substances.

They are now ready to be introduced into the world, and are sent forth to gratify vanity, decorate splendour, or accommodate luxury ; to ornament the tea-table of high life, the dressing-room of fashion, and the boards of the great ; for the Worcester manufactory soars above the humbler articles in use amongst the happier tribes of common life. It would surprise a modern fine lady, were I to tell her, that the cup from which she sips her tea had been through the hands at least of twenty-three dirty workmen before it met her lips ; but such is the fact : for if we retrace the process, we shall find the following crowd employed for the purpose :—the man who grinds the articles for the composition ; the man that mills them ; the person that calcines them ; the

grinder of the lumps; the sifter; the attender on the vats; the temperer; the thrower; the drier; the turner; the spout maker, who forms the spouts and handles; the handler, who puts them on; the biscuit fire-man; the blue painter; the dipper, who immerses them in glaze; the trimmer, who clears them from irregularities in glazing; the glass fire-man; the sorter; the painter; the colour fire-man; the gold enameller; the enamel fire-man; the burnisher.

It is to be observed that many articles which could not be conveniently thrown, such as tureens, plates, and dishes, are made on moulds of plaster of Paris, and when dry are given to the turner as above-mentioned. The earnings of the workmen in this manufactory, who are all paid by the piece, are very considerable; throwers and turners making about 25s. dippers and glazers 21s. and painters from 30s. to two guineas.

THE BLESSINGS OF MEDIOCRITY,
IN THE CONDITION OF KESWICK
MEN, IN CUMBERLAND.

From a late Traveller.

HERE, in the midst of these secluded scenes, formed by the involutions of the mountains, uncorrupted by the society of the world, lives one of the most independent, most moral, and most respectable characters existing....the *estatesman*, as he is called in the language of the country. His property usually amounts from 80l. to 200l. a year, of which his mansion forms his central point; where he passes an undisturbed inoffensive life, surrounded by his own paternal meads and native hills. Occupied in cultivating the former, and browsing the latter with his large flocks of three or four thousand sheep, he has no temptation to emigrate from home; and knowing but few of those artificial wants, which spring from luxu-

ry, he has no opportunity of lessening or alienating his property in idle expenditure, and transmits to his descendant, without diminution or increase, the demesne which had been left to himself by his own frugal and contented forefathers. Hence it happens, that more frequent instances occur in the deep vales of Cumberland of property being enjoyed for a long series of generations by the same family, than in any other part of England. The pride of descent would be put to the blush, were it to be told that in a hallowed recess of this kind, in the neighbourhood of Keswick lake, a man is now living, who enjoys exactly the same property which his lineal ancestor possessed in the reign of Edward the confessor. Their sheep, running wild upon the mountains, and never taken into the farm-yard, are exposed to perpetual accidents and loss, arising from the inclemency of the weather, and the horrors of snow-storms, which, in some instances, have amounted to twelve or fifteen hundred head in a year. This circumstance prevents them from getting *rich*; but on the other hand, as the flocks are kept without the least expence to the proprietor, their losses never induce poverty upon them, so that, happily oscillating between their loss and gain, they are preserved in the only blessed, the only independent state, that golden mean which the wise Agur so earnestly and rationally petitioned of his God that he might: "Two things have I required of thee; deny me them not before I die. Remove me far from vanities and lies; give me neither poverty nor riches; feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain." Removed by their situation and circumstances from the ever-shifting scene of fashionable life, their manners continue primitive, unabraded by the collision of general intercourse; their hospitality is unbounded and sincere; their sentiments

simple; their language scriptural. "Go," said an estatesman to a friend of mine, whom he had entertained for some days in his house, "go to the vale on the other side of yon mountain, to the house of such an estatesman, and tell him you came from me. I know him not, but he will receive you kindly, for *our sheep mingle upon the mountains.*"



FASHIONS, LUXURY, AND DRESS
OF THE LADIES IN PERU, PAR-
TICULARLY AT LIMA.

THE ladies of Lima are in general of a middling stature, very handsome and agreeable; their skin is uncommonly white, and their complexion, without having recourse to art, is excellent; they have fine sparkling eyes, and possess great vivacity. They are usually endowed by nature with fine black hair, extremely thick, and so long that it reaches nearly to the knees. To these bodily advantages are added those of the mind. They possess an acuteness of perception and a sound judgment, express themselves with elegance, and their conversation is gentle and agreeable. In a word, they are highly amiable; and thence it is, that so many Europeans willingly become their captives, and are happy to enter into marriage with them.

Their dress differs much from that of the European ladies, and it is only the custom of the country that can make it supportable..... Though it must be allowed that this dress is extremely advantageous, and appears beautiful to the eye, yet it seemed shocking at first to the Spaniards, who found it somewhat indecent.

All that a lady of Lima wears on her person, except on her legs and feet, consists of a shift, and a linen gown, called fustan, which in Europe would be styled a vest; over this an open robe, and a boddice, which in summer is of linen, and in winter of stuff; some, but the least

in number, add to this a sort of veil or mantle, which goes round the body, but without fastening.

The vest reaches no lower than the middle of the thigh; and from thence to the ankle hangs a fine lace set round the fustan. Through this lace one sees the ends of the garters hanging, which shine with gold and silver, and are sometimes set with pearls.

The winter garment is of velvet or rich stuff, covered no less with ornaments, and decked with fringes, lace, or ribbands. The sleeves of the shift, which are a Castilian ell and an half in length, and two broad, are decorated, from one end to the other, with a variety of fine laces.

Over the shift is the boddice, the sleeves whereof, which are very large, are of a circular form. They consist of lace, with stripes of cambric, or very fine linen, inserted between. The sleeves of the shift, when they are not of the finest, are made in this manner. The shift is fastened over the shoulders by ribbands which are sewed to the boddice; it is the same with the round sleeves of the boddice, and the sleeves of the shift, and the four sets of sleeves present the appearance of so many wings, which fall down below the girdle. Ladies who wear the veil or mantle, bring it round the waist, and, notwithstanding, use the boddice.

In summer no lady is to be seen in Lima that has not her head covered with a veil, of cambric or very fine linen, and set with lace. Some are flying, as they express it, or tied up only on one side, and others are alternately ranged with top-knots and ribbands.

In winter they muffle themselves up, within doors, in a rebos, which is nothing else than a piece of flannel, without farther trimming; but when they make visits, the rebos is ornamented and decorated like the robe. Some adorn it with gold or silver fringes, others with a facing of black velvet, almost one third of its breadth.

Over the gown they put on an

apron, of the same materials as the sleeves of the bodice; the apron, however, must not reach over the hem of the gown. From this description the reader will easily form some notion of the cost of such a dress; in which more is laid out on the trimming than on the principal materials: the shift alone amounts frequently to upwards of a thousand dollars. It is astonishing what care and taste the ladies employ in the choice of the laces which they so lavishly put upon their dress. An universal rivalry prevails of out-doing one another; and this not only among the ladies of distinction, but also among other gentlewomen, the Negresses alone excepted, of the inferior and lowest classes. These laces are sewed so close together, as to leave but a little portion of the linen visible; and in some articles of dress it is even so entirely covered with it, that the little that is to be perceived of it seems to be there less for use than for ornament: add to this, that it is all of the finest Brabant laces, and that every other would be rejected as too cheap and vulgar.

One distinction on which the ladies here in general value themselves, is a small foot; for in Peru, as in China, the littleness of the foot is reckoned so great a beauty, that they ridicule the European women for having so large a one. The girls in Lima, from their very infancy, are made to wear such little shoes, that their feet in general, when they are grown up, are not longer than five or six inches. The shoes are flat and without soles. A piece of cordaun serves at once for the sole and the upper leather; as broad and long at the one end as at the other, which gives the shoe the form of the figure of 8. They are fastened with buckles of diamonds or other precious stones, according to the circumstances of the wearer; but more for show than from necessity; for, as they are entirely flat, there is no need of a buckle to keep them on the foot, and they are put on and off without undoing the

buckles. Shoes embroidered with silver or gold are no longer much in fashion, as they are but little adapted to let the smallness of the foot be remarked, but are found to give it rather a larger look.

They usually wear white silk and very thin stockings, that the leg may appear of a finer form. The stockings are sometimes green, with worked clocks; but the white colour is most fashionable, as helping at least to conceal any defect in the legs, which are almost entirely exposed to the eye.

As, of all the gifts they have received from nature, the hair is one of the most advantageous, they employ a great deal of care on their head-dress. They divide the hair behind into six braids, which take in the whole width, and through which they stick a golden pin, somewhat bent, which they call a policon; they give the like name to a couple of diamond knobs or buttons, the size of small hazlenuts, at each end of the pin. Those braids which are not fastened up to the head, fall upon the shoulders, in the shape of a flattened circle. They adorn it neither with ribbands nor with any other ornament, that they may not deprive it of any of its own peculiar beauty. On the head, both before and behind, they stick diamond aigrettes. In front they likewise form the hair into little locks, which reach from the upper part of the temples to the middle of the ears; and by the side of the temples little patches of black velvet are stuck, which have no bad effect.

The ear-rings are of brilliants, with little tassels of black silk, which they likewise call policons, and decorate with pearls.

Besides rings, diamond clasps, and bracelets of large and beautiful pearls, they also wear a round and broad stomacher, fastened by a girdle round the waist: it is richly set with diamonds.

If we figure to ourselves one of these ladies, dressed entirely in laces, instead of linen, and sparkling all over with pearls and dia-

monds, we shall not be surprised at hearing, that in their grand appearances in state, they carry about them to the value of upwards of thirty or forty thousand dollars: a luxury which is so universal, that it holds good even concerning the wives of mere private persons.

But that at which foreigners are still more amazed, is the indifference with which they treat these riches. They care so little about them, that there is ever something to be added or improved, and always a part of them is lost or spoilt long before the term of their natural durability.

They have, generally speaking, two modes of dressing when they go abroad: the one consists of a veil of black taffety, and a long robe, the other in a hood and round gown.... The former is used when they go to church, the latter on taking a promenade, or going on a party of pleasure. Both dresses are wrought with gold, silver, or silk, on a linen ground of a quality not to discredit its ornaments.

They dress themselves in the former mode particularly on Maundy Thursday. On this day they visit all the churches, attended by three or four female slaves, Negresses or Mulattoes, wearing liveries wrought and decorated with prodigious extravagance.

They are uncommonly fond of perfumes: one can seldom see a lady without liquid amber; they put it behind their ears, in their gowns, in all their clothes, and even in their nosegays. They decorate their hair with the finest flowers, and even stick them on the sleeves of their robes. The flower they are the fondest of is the *chirimaya*.

It is the blossom of a lofty and thick-leaved tree, which bears a fruit of a sweet juice, but at the same time has a slight acid taste, and so agreeable a smell, that, in the opinion of all who know it, it is not only the sovereign fruit of India, but is the queen of all fruits in the known world. The colour of the blossom differs not much from that

of the leaves, but when it is ripe its hue is a yellow bordering upon green. In its form it resembles the blossom of the caper plant. It is not very striking to the sight, but for its odour it is unparalleled. The number of the blossoms and the fruit is not great, and therefore the avidity shown by the ladies for these flowers is the occasion of their being plucked before they come to fruit. They are sold at a very high price.

The grand square at Lima, from the quantity and diversity of the flowers brought thither by the Indian women for sale, resembles an ever-blooming garden. The ladies come hither in calashes to buy the flowers that please them best, without regarding the price. Calashes are here so common, that every inhabitant, of any moderate circumstances, drives about in one: they make a handsome appearance..... These carriages are drawn by a single mule, having only two wheels, with a fore seat and hind seat, for the convenience of four persons..... The cut of them is elegant; are much gilded, and make a great show: to which we must add, that they are extravagantly dear. One meets always a great number of these calashes at the flower-market, where the pleasure is enjoyed of seeing the most eminent and the most beautiful persons of Lima.

ON THE BENEFITS OF WEARING FLANNEL.

By Count Rumford.

BEING engaged in a course of experiments upon the conducting powers of various bodies with respect to heat, and particularly of such substances as are commonly made use of for clothing, in order to see if I could discover any relation between the conducting powers of those substances and their power of absorbing moisture from the atmosphere, I made the following experiments:

Having provided a quantity of each of the under-mentioned substances, in a state of the most perfect cleanness and purity, I exposed them, spread out upon clean china plates, twenty-four hours, in the dry air of a very warm room, which had been heated every day, for several months, by a German stove, the last six hours of the heat being kept up to 85° of Fahrenheit's thermometer; after which I entered the room with a very accurate balance, and weighed equal quantities of these various substances, as expressed in the following table.

This being done, and each substance being equally spread out upon a very clean china plate, they were removed into a very large uninhabited room, upon the second floor, where they were exposed 48 hours upon a table placed in the middle of the room, the air of the room being

at the temperature of 45° F. after which they were carefully weighed (in the room) and were found to weigh as under-mentioned.

They were then removed into a very damp cellar, and placed upon a table, in the middle of a vault, where the air, which appeared by the hygrometer to be completely saturated with moisture, was at the temperature of 45° F. and in this situation they were suffered to remain three days and three nights, the vault being hung round, during all this time with wet linen clothes, to render the air as damp as possible, and the door of the vault being shut.

At the end of three days I entered the vault, with the balance, and weighed the various substances upon the spot, when they were found to weigh as is expressed in the third column of the following table.

The various substances.	Weight after being dried 24 hours in a hot room.	Weight after being exposed 48 hours in a cold uninhabited room.	Weight after being exposed 72 hours in a damp cellar.
	Pts.	Pts.	Pts.
Sheep's wool - - -	1000	1084	1163
Beaver's fur - - -	1000	1072	1125
The fur of a Russian Hare	1000	1065	1115
Elder down - - -	1000	1067	1112
Silk. { Raw single thread	1000	1057	1107
{ Ravelings of white taffety	1000	1054	1103
Linen. { Fine lint -	1000	1046	1102
{ Ravelings of fine linen	1000	1044	1082
Cotton wool - - -	1000	1043	1089
Silver wire, very fine, gilt, and flatted, being the ravelings of gold lace	1000	1000	1000

N. B. The weight made use of in these experiments was that of Cologne, the *parts*, or least divisions, being $\frac{1}{63536}$ part of a mark, consequently 1000 of these *parts* make about $52\frac{3}{4}$ grains troy.

I did not add the silver wire to the bodies above-mentioned, from any idea that that substance could possibly imbibe moisture from the atmosphere; but I was willing to see whether a metal placed in air

saturated with water is not capable of receiving a small addition of weight from the moisture attracted by it, and attached to its surface: from the result of this experiment, however, it should seem that no such attraction subsists between the metal I made use of and the watery vapour dissolved in air.

I was totally mistaken in my conjectures relative to the results of the experiments with the other sub-

stances. As linen is known to attract water with so much avidity; and as, on the contrary, wool, hair, feathers, and other like animal substances, are made wet with so much difficulty, I had little doubt but that linen would be found to attract moisture from the atmosphere with much greater force than any of those substances; and that, under similar circumstances, it would be found to contain much more water; and I was much confirmed in this opinion upon recollecting the great difference in the apparent dampness of linen and of woollen clothes, when they are both exposed to the same atmosphere. But these experiments have convinced me, that all my speculations were founded upon erroneous principles.

It should seem, that those bodies which are the most easily wetted, or which receive water, in its unelastic form, with the greatest ease, are not those which in all cases attract the watery vapour dissolved in the air with the greatest force.

Perhaps the apparent dampness of linen, to the touch, arises more from the ease with which that substance parts with the water it contains, than from the quantity of water it actually holds: in the same manner as a body appears hot to the touch, in consequence of its parting freely with its heat, while another body, which is actually at the same temperature, but which withholds its heat with greater obstinacy, affects the sense of feeling much less violently.

It is well known that woollen clothes, such as flannels, &c. worn next the skin, greatly promote insensible perspiration. May not this arise principally from the strong attraction which subsists between wool and the watery vapour which is continually issuing from the human body? That it does not depend entirely upon the warmth of that covering is evident; for the same degree of warmth, produced by wearing more clothing of a different kind, does not produce the same effect.

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The perspiration of the human body being absorbed by a covering of flannel, it is immediately distributed through the whole thickness of that substance, and by that means exposed by a very large surface, to be carried off by the atmosphere; and the loss of this watery vapour, which the flannel sustains on the one side by evaporation, being immediately restored from the other, in consequence of the strong attraction between the flannel and this vapour, the pores of the skin are disencumbered, and they are continually surrounded by a dry, warm, and salubrious atmosphere.

I am astonished that the custom of wearing flannel next the skin should not have prevailed more universally. I am confident it would prevent a multitude of diseases; and I know of no greater luxury than the comfortable sensation which arises from wearing it, especially after one is a little accustomed to it.

It is a mistaken notion, that it is too warm a clothing for summer. I have worn it in the hottest climates, and in all seasons of the year, and never found the least inconvenience from it. It is the warm bath of a perspiration confined by a linen shirt wet with sweat, which renders the summer heats of the tropical climates so insupportable; but flannel promotes perspiration, and favours its evaporation; and evaporation, as is well known, produces positive cold.

I first began to wear flannel, not from any knowledge which I had of its properties, but merely upon the recommendation of a very able physician (Sir Richard Jebb); and when I began the experiments, of which I have here given an account, I little thought of discovering the physical cause of the good effects which I had experienced from it; nor had I the most distant idea of mentioning the circumstance. I shall be happy, however, if what I have said or done upon the subject should induce others to make a trial of what I have so long experienced with the greatest advantage, and which I am

confident they will find to contribute greatly to health, and consequently to all the other comforts and enjoyments of life.

I shall then think these experiments, trifling as they may appear, by far the most fortunate, and the most important ones I have ever made.

CARTMEL SANDS, IN LANCA-
SHIRE, DESCRIBED.

By a Traveller.

● ARRIVING at the peninsula, we entered upon the wide expanse of Cartmel Sands, almost nine miles across. But though these sands exceeded in extent those we had already passed, the effect was not equal to the impression we received from the first, both from the circumstance of the charm of novelty being lost, and the boundary of mountains, which lately was so grand, being now dwindled into comparative insignificance. But still the accompaniments were pleasing and curious; promontories and bays, hills and woods, villages and towns, in the distance; and numberless old women and children before us earning a scanty subsistence by digging cockles out of the sand, which they sell afterwards at two-pence per quart. A little river, flowing across the sands, soon presented itself; but it was small, and passed without the assistance of the guide, who, stationed on the margin of the Kent, took us under his protection as we passed this ford, highly dangerous to the incautious traveller, and so perilous even to the more prudent one, that from very early times the office of guide here has been an important object of public cognizance.

For many centuries the priory of Cartmel was under the necessity of providing a proper person for this charge, and received synodals and pence to reimburse their expenses; but since the dissolution, the dutchy of Lancaster grants it by

letters patent to a trusty man, whose yearly allowance from the receiver-general is 20l. Nor should it appear, from the many accidents which have repeatedly occurred on these wastes of sand, that the precaution of a director over the fords is at all unnecessary; but larger still is the list of unfortunate people who have perished on their dreary surface, overtaken by darkness, or involved in unexpected mist. Inevitable destruction is the consequence of either of these disasters, since the moment the traveller has lost the distant marks which guide his course, diverted from the line he should pursue, he either turns towards the ocean, or, taking a contrary direction, wanders over the waste, "still more and more astray," till he is overtaken by the tide returning with an impetuosity not to be escaped, to cover the flat which for a time it had deserted.

An accident of a very melancholy nature, which nearly involved a whole family in its catastrophe, is yet fresh in the recollection of all the neighbouring country, though it occurred nearly half a century ago.

An old fisherman set out to cross the sands from Cartmel one morning, driving in his little cart his two daughters, followed by his wife on horseback, the whole party in gala dress for a day's enjoyment at Lancaster fair. Having journeyed half-way across the sands, a thick fog suddenly arose, and involved them in its darkness. The track now became obscure, and whilst the travellers were anxiously endeavouring to trace it, the water began to deepen around them. Bewildered with alarm, the poor man stopped his cart, and desiring the women to remain quiet, said he would go a few steps forward, and endeavour to trace his well-known marks. He accordingly went, but returned no more. Distracted with apprehensions for his safety, the faithful and affectionate wife would not listen to the prayers of the daughters, to hasten on from the inevitable destruction with which the rising waters

now threatened her, but wandered about the spot where she had missed her husband, calling vainly on his name, till she was washed from her horse, and found the same common grave with him.

The sagacity of the horse saved the lives of the two young women. Perfectly petrified with grief and alarm, they lost the guidance of the animal, who, turning again into the road to Cartmel, at length brought them in safety to their homes. On the ensuing day, the bodies of the faithful old couple were found upon the sands.

ON THE NATIONAL DRESS.

A NATIONAL dress, which lays a tax on the luxury of particular prodigals, will at length also lessen the disbursements of the state, and even render the spirit of the nation more patriotic, when one dress unites all the individuals of it, and distinguishes them from other nations. It is really absurd to wear the dress of a Parisian in all climates, where the seasons, the mode of life, and the bodily frame, require a very different covering; and it is honourable with a generous disdain to refuse obedience to the sceptre of fashion, which is sometimes swayed over whole kingdoms by an opera girl, and sometimes by a taylor..... But whether in our times, with our manners, in our part of the world, such a reformation would be proper, is, I think, yet undecided.

Where a national dress is already in use, it is preserved by religion, by a barbarous contempt for foreigners, which dies away as illumination enters, by a studied jealousy of being distinguished from people of other countries, by the powerful influence of climate, by poverty, or separation from the rest of the world.

The turban and the dress of Mohammed are venerable to his descendants; the garb of the Banyans and Parses is likewise sacred to

them; a jealous pride preserved the Spanish dress, in the very confines of the French, till the last century; and the Chinese clothe themselves like their fathers, because they honour their fathers with a kind of sacred reverence, and will not resemble the Tartars. In Africa the sun rules the mode, in Lapland poverty and cold; and many islands in the South Seas are a world to themselves.

What then remains for Europe? Laws and the example of princes.

Laws always press too much when they touch on the manners and usages of a people, and demand sacrifices in indifferent matters, which we have been accustomed to regulate according to our inclinations. Who would chuse to settle in a country where one general bill of fare was ordained by the government? especially if he had brought an expert cook with him from France. A perpetual intercourse between civilized nations awakes new desires, which at length become so many new wants. Only a nation that has never gone over its borders will never be desirous of foreign fashions, but neither of foreign wisdom, and this contented poverty will by no means outweigh the benefits arising from commerce, curiosity, and travel.

Therefore the example of princes. But only so long as a philosopher is upon the throne, not under the management of a vain woman, nor an upstart favourite. And who will be our voucher, that his successor will not plume himself on elegance in dress? that a brilliant retinue about his court will not please him better than a crowd of uniform monastic figures? Thus the national dress would be nothing more than a plain uniform for one single reign, but at length would be a costly uniform, as soon as the ingenuity of vanity should have practised upon it. For then the stuff must be finer, the allowed colour would assume a variety of shades, ornaments would be invented and singularity sought after, till a na-

tional holiday-suit would be just as dear as a French one. It would then no longer be a saving to the private citizen, and perhaps, in the long run, not to the state ; because, notwithstanding all possible vigilance in the officers of the customs, means would be contrived for clandestinely bringing the national dress, in more elegant forms and better materials, from abroad.

ACCOUNT OF IFFLAND, THE GERMAN DRAMATIST AND ACTOR.

THE talents of the great actor Iffland are now so much a topic of conversation in Germany, that it will perhaps not be improper to attempt displaying his dramatic character, as drawn from several of his parts.

The character of a man, as far as it shows itself by his external appearance, is one of the chief objects of scenical study. Much observation and a continual application are required, to seize and retain the distinctive marks by which the one or other trait of the character is precisely marked and expressed. But it is not enough to know exactly, and to represent truly, this distinctive mark ; for instance, the peculiar character of avarice ; every thing which tends to mark the contrary of it, beneficence and benevolence, must likewise be known, in order to avoid it. This separation of every thing foreign to the exhibition of the character is the highest degree of art ; and the characteristic merit of Iffland's performance. He is always what he ought to be ; no trait in the *vinegar-monger*, one of his favourite parts, betrays the man of breeding ; no jest in Sheva, the honest Jew, is contrary to the character of a Jew. He knows perfectly how to express this character of the person by his very port and carriage. Before he utters a word, or stirs a hand, the Jew appears in Sheva ; the hero in Piccolomini ; the honest tradesman in Dominique ;

and the courtier in the father of the family. But as no actor can ever entirely disown his individual character, it follows, that his true greatness is visible within a certain compass, as far as his individual character coincides with the character of his part. It is chiefly the temper of the artist, which determines the extent of his art. Iffland's art seems to extend to all those characters which lie in the middle, between the choleric and the highest degree of the phlegmatic character, whether they are modified by roughness or education, prudence or stupidity, goodness or baseness ; all those, on the contrary, which from the choleric ascend to the sanguine, seem to throw in his way new difficulties, and find some opposition in his individual character. It may be, that in these cases precisely the actor is most sensible of his skill ; but I speak of the effect it produces upon the spectator.

The proper sphere of Iffland's art is the generalizing the representation of nature. His expression has general truth, though he remains still master of the individual copy. His *vinegar-monger* is not copied after one or the other man of that trade, but represents the whole class. The jests may be considered either *separately* or in a *suite*, as a whole consisting of several parts, which refer to each other. As for the latter manner of considering them, the whole may be regarded as a great compound picture, in which the acts and scenes constitute peculiar groups, which by the several moments of representation, in peculiar scenes, distinguish themselves into single figures. As in a picture all must be properly disposed to produce a whole, a general impression ; so it must be likewise in dramatic representations. They must, like pictures, have their chief and secondary groups and figures, without which they would appear as a mixture of unconnected single traits, jumbled together without design. It is generally agreed that Iffland's representation resembles

such well-arranged pictures. If we compare the whole of a performance with language, we shall find, that it is likewise susceptible of two kinds of style: it either follows, with exact truth, the sense of what is to be represented, omitting nothing nor adding any thing superfluous, and so resembles a well-arranged speech in prose; or it may, like language, be raised to a peculiar object of art, which, suiting the sense in general, the sense of the single parts is made subordinate to the position of the words and the metre. This latter style has reigned till now on the French theatre; and the bad reputation it is fallen into, must principally be attributed to the bad use the French made of it, by employing it every where, in comedy, as in tragedy. Iffland has deserved well of the German stage by drawing the public's attention to the value of this style in proper places, for instance, in his *Pygmalion*. But it is, perhaps, from fear of displeasing the spectator, too much accustomed to prose, that he does not entirely enter on this road, and display fully the poetical tendency of this style. As for the single parts of representation, Iffland shows himself a true artist, both by representing, not common, but ideal ennobled nature, and by a profound knowledge of man; but although the public, not of one place only, but of all those where he ever performed, agree in their opinion on these points, it is difficult and almost impossible to give a clear notion of his art to those who never saw him acting.

MOHAMMEDAN HISTORY OF THE CREATION AND FALL OF MAN.

THE Mohammedans believe that the world was inhabited before the creation of man by the *genii*, and that God having ordered them to prostrate themselves before Adam, and acknowledge him as their superior, the *Peris*, or good *genii* obeyed, whilst the *bad genii*, or *Dives*,

at the head of whom was *Eblis* (*the devil*) rebelled, in consequence of which they were driven from paradise, and have ever since continued the enemies of the human race. They say that God, when he resolved to create Adam, sent the angel Gabriel to the earth to bring seven handfuls of the different strata of which the terrestrial globe was composed, against which the earth remonstrated, under the apprehension that the creature for the formation of whom she was to furnish materials would rebel, and draw on her the wrath of God: Gabriel moved with compassion carried her remonstrance to heaven. Michael was then sent, and after him Asrafel, who both returning with reports of the earth's reluctance, the Supreme Being, displeased at her obstinacy, dispatched Azrael, who seized by force the seven handfuls of her mass, and bore them to heaven: in consequence of which, Azrael, who, in the execution of this office, had displayed the stern unfeelingness of his nature, had the charge consigned to him of separating the souls from the bodies of this new creation, and thence received the appellation of the *angel of death*. From the different colours and qualities of the earths made use of in the creation of man arise, say the Mahomedans, the different colours and temperaments of his posterity.

Eblis, they add, being full of resentment against this new creature, associated himself with the *serpent* and the *peacock*, who, after various arts, having at length prevailed upon Adam and Eve to eat of the forbidden fruit, the glorious robes with which they had been clothed immediately dropped off, when, struck with shame and surprise, they hid themselves among some fig-trees, where they did not long remain before they heard the awful voice of God pronouncing their banishment from paradise. They were all in consequence thrown headlong to the earth: Adam fell upon a mountain in the island of Serendib or Ceylon (now called Pico d' Adam); Eve at

Gidda, on the Red Sea; Eblis at Missau, near Bissora; Hindostan received the peacock, and Ispahan the serpent. Adam, after suffering much as a punishment for his disobedience, was at length permitted to meet Eve on Mount Arafat, from whence he conducted her to Serendib, where they passed the remainder of their lives.

The moral of this verse seems to recommend a cheerful enjoyment of the present hour, without indulging too great curiosity, or giving way to melancholy, by thinking too despairingly on the time to come; for Adam, not contented with the delights of paradise, but wishing to pry into futurity, was suddenly punished for his presumptuous folly, and banished for ever from those mansions of bliss.

SOME ACCOUNT OF A MECHANICAL GENIUS.

By Stolberg.

COUNSELLOR BOCKMAN has very kindly shown us his instruments for the promoting of mechanical and experimental discoveries, and explained their uses. He possesses a large astronomical clock, constructed by the reverend pastor Hahn, which not only contains the common divisions of time, but has likewise divisions of ten, of a hundred, and of a thousand years. The spectator contemplates with pleasure the contrasted quick motion of the second hand and the thousand year hand, which turns on a small dial plate, not larger than that of a Parisian watch. The progress of the latter in fifty years is very small, so that its motion is imperceptible. The ten, hundred, and a thousand year hands are not a mere display of the art of the maker, they are of great use; for on the large dial plate, which contains all the lesser, the globes are described, and the progress of the stars denoted, so that the hands, by their combining mo-

tions, display the variations, positions, and appearances of the earth and the heavenly bodies.

We saw a watch made by Mr. Auch, of Stutgard, a scholar of the minister, Hahn. He is only six and twenty, yet, in the opinion of some, he already surpasses his master. This watch contains the divisions of time, from a second to a century. On the opposite side, on a clouded azure ground, is seen the course of the sun, and the moon, with its modes and eclipses. The artist means to improve this watch, and describe the course of Venus as a morning and an evening star. The price of the watch is only three hundred rix-dollars, which is but about half the sum paid for an English time-keeper, and which does not describe the course of the heavenly bodies.

This artist has likewise constructed an arithmetical machine, that works the most difficult questions with incredible expedition by the aid of a comprehensive table: in about five hours he worked all the sums from eleven times eleven to one hundred and sixteen times a hundred and sixteen, while an expeditious writer could scarcely copy the products fast enough*.

Mr. Auch is now, 1790, five and twenty years old, and is the son of a peasant of Wurtemberg. When a child about the age of four or five, he often rose with the sun, and diligently employed himself in mechanical pursuits. He conducted water through tubes of elder, dug wells, made conduits of quills, and about his sixth year made a pendulum clock from shingles, with a kind of English cogs, which would go tolerably for a quarter of an hour. In his tenth year he wished his schoolmaster to teach him arithmetic, in which request he was not indulged.

* The above particulars, and what follows of his life, are to be found in an essay by professor Bockman, inserted in the first part of the second volume of the *Journal der Physick*, published by Dr. Gren, professor at Halle, 1790.

At eleven, he was permitted to stand in a corner, while the teacher heard the other scholars their lessons, all of whom he soon excelled, and was often cited by the master as an example, and as capable of working sums too difficult for the other pupils. His father wished to bind him apprentice to a barber, but for this the boy had no inclination.

At last he was brought acquainted, by his own pastor, with the Rev. Mr. Hahn, at Kornwestheim, near Ludwigsburg, who found in him a scholar as apt to learn as he was thankful for instruction. He afterwards quitted his teacher, and resided at Vaisingen, a small town in the province of Wurtemberg, where he married, and lived highly respected for his talents and his morals. He employed his leisure hours in reading, much to the improvement of his heart and understanding. Astronomical knowledge was that which he most eagerly endeavoured to acquire. He constructed a meridian line for himself, with other necessary astronomical instruments, and began, with great ardour, to observe the motions of the heavenly bodies, proceeding to draw ingenious plans, to simplify astronomical watches, and the whole system of the universe.

I have the less difficulty in sending you these anecdotes of a living artist, because I think it highly probable that this young man, who has already displayed so much genius, will hereafter make very valuable discoveries.

LATOUR D' AUVERGNE.

The following extraordinary character seems worthy of a biographical notice.

IN the engagement of the 28th of June, 1800, between the armies of Moreau and Kray, on the heights of Neuberg, was killed Latour d' Auvergne, the first grenadier of the French republic, and equally cele-

brated as a soldier and a man of learning. He was born at Pontivy, in Brittany, and from his early years was engaged in military studies and pursuits. He was nearly fifty years old when he died; he had been forty-five years in the army, and thirty-three in active service.

Before the present campaign, he was reduced to the half-pay of a captain, which is eight hundred francs: the present government raised him to full pay, upon which he not only subsisted, but by which he was enabled to do some acts of benevolence. Few men have carried the spirit of frugality so far. He lived upon milk and fruits; the national uniform was his dress, and he lived at Passy for several years without a servant, and in one small apartment, the sole decoration of which was his books and his arms.

Latour d' Auvergne manifested the most decisive attachment to liberty from the commencement of the revolution. He served during the whole war. In the army of the western Pyrenees, he commanded all the companies of grenadiers which formed the advanced guard; and that terrible column, called *la colonne infernale*, had almost always gained the victory by the time the main body of the army arrived on the field of battle. In the camp, in his tent, this illustrious captain lived in the midst of the grenadiers, whom he called his children, and by whom he was called father. His leisure hours were all devoted to study; and in barracks, or at the advanced posts, he had always some books near his sword. Twenty times had his hat, and his cloak, which he always kept upon his left arm in fighting, been pierced with bullets, yet Latour was never wounded. "Our captain," said the grenadiers, "has the gift of charming bullets."

Of the many extraordinary traits which rendered him famous in that army, two are very remarkable. The Spaniards had entrenched themselves in front of Bedassoa, in a stone house, from which they harassed the advanced posts, and pre-

vented the French from taking the famous position of the mountain of Louis XIV. It was necessary to drive them from the fortress, and Latour undertook the enterprise. He arrived at the head of the grenadiers, and amidst the fire of the enemy, before the stone house. He advanced to the gate, and, ordering the grenadiers to place their muskets in the apertures made for the garrison to fire from, he knocked at the gate, and summoned the garrison to surrender, threatening to set fire to the house if they did not. The Spaniards consented, and the place, which was nearly impregnable, was given up.

After the taking of the famous redoubts of Irun and Fontaraba, the French advanced guard arrived before St. Sébastien, a fortress situated upon a rock in the sea. Latour d' Auvergne threw himself into a skiff, and summoned the commandant to surrender. The French were only able to convey an eight pounder into the midst of these mountains. Latour d' Auvergne, feigning that he had all the artillery before the place, threatened to batter it down :...the commandant, intimidated with recent victories, and the tone of intrepidity adopted by Latour, began to listen to the demand :...but, captain, (said he,) you have not fired a single gun at my citadel : do me at least the honour to salute it ; for without it you must be convinced that I cannot surrender." Latour d' Auvergne was too well acquainted with the laws of honour and war, not to accede to such a demand ; he returned to camp, ordered the eight pounder to play upon the fort, which replied by a shower of grape-shot. Latour then returned to the fortress, and the keys were delivered to him. He was always summoned to councils of war. In the Pyrennees, he performed the duties of a general, but would never accept the rank. After the peace with Spain, he embarked on board a French ship to proceed to Brittany, and was taken by the English, and carried into Bodmin in Cornwall. When he was exchange-

ed, he returned to France, and lived in retirement at Paris. He was informed that his old friend Lebri-gand, an old man of eighty, had just been separated by the requisition from his only son, whose assistance and talents were of the greatest use to him. Latour immediately went to the directory, obtained leave to replace the young man, and hastening to the army of the Rhine as a volunteer, sent back the young man to his father.

Oh what tears will not this venerable and learned old man shed to the memory of him, whom he called his redeemer ! Greyhaired with incessant labour, but with all the vivacity of youth, Latour set off last year for the army in Switzerland, where he served the whole of the campaign under Massena. At length it was reserved for the first of the French generals to give to the first of their captains a recompence worthy of his great mind. Latour d' Auvergne would not wear the sword of honour before he had tried it upon the enemies of his country. Glory was his passion, his camp his element, the sciences the amusement and charm of his leisure. He was the author of a work, entitled "*Gallic Origins*," in which the greatest erudition is united with the soundest criticism, and the most animated style.

OF SOME STRANGE CUSTOMS IN USE AMONG VARIOUS NATIONS.

OF all the curious usages, whether sacred or profane, no one at first sight appears to be so irrational and unaccountable, as of men lying in bed, instead of their wives, after child-birth ; and, if any thing can render the practice more absurd than it is in itself, it is the voluntary mortifications and fasts they inflict upon themselves on such occasions ; a custom that has been, and is still observed by several ancient and modern nations. Another practice, no less apparently unac-

countable, is the voluntary mutilation, particularly the amputation of a finger, on the death of a relation by consanguinity, and even on joyful occasions. I connect the history of these two sacred customs together, because both of them proceed from one and the same cause, though the former is founded on more reasons than the latter.

M. de Pauw, and Fischer, have taken the pains to collect examples from the nations of antiquity, among whom the husbands kept the lying-in weeks instead of their wives. It was customary, not only among the old Spaniards and Corsicans, and with some Mongolian races that Marco Paolo met with, but it is so at present in Bearn, for husbands, soon after the delivery of their wives, to take to their bed, to nurse the child instead of the mother, and to be attended upon like lying-in women. M. de Pauw justly rejects the opinion of Boulanger, who supposes that the husbands thus intended to do penance for having given life to such miserable beings as themselves. He thinks it more probable, that the husbands keep the weeks, as it is called, in order to show that they had as much share in the work of propagation as their wives, and to recruit their strength after the expence of it in the production of their species. In confirmation of his conjecture, he cites the testimony of Piso, that the Brazilians keep the bed instead of their wives, and are served with the richest foods, as lying-in women. To the same purpose, this sagacious writer might have appealed to a custom among the Hottentots, whereby every one that has slain a tiger rests for three days, in order to recover his lost strength. During this time allotted to repose, his wife may not come near the hero, as her caresses might retard his refreshment and invigoration.

However admissible this explication of a mysterious usage may appear, I am nevertheless convinced that M. de Pauw has not fallen on the true reason, and farther, that he

has rejected, without foundation, as insufficient, the testimony of those authors who relate that the repose or the weeks of the husbands were attended with fasts and penances of various kinds. If the husbands, among several ancient nations, and among the Brazilians, take rest, and are nursed, it is not so much in a view to refresh themselves after the fatigues of enjoyment, for then they must rest and nourish themselves much earlier, but chiefly on account of the idle conceit almost universally prevalent among all unenlightened people, that the mode of life of the father has a mighty influence on the health of the child; that therefore repose and the taking of certain particular nourishment confers vigour and courage on the child; and that, on the contrary, violent exertions of the father, and the living on certain kinds of food, may spoil both the body and mind of the child.

Far more natural and better founded was the opinion of several nations, that the food and way of life of the mother might have effects, either favourable or unfavourable, on the health of the child, for which reason they generally prescribed the lying-in woman a very strict regimen. Among the Greenlanders, indeed, the father, for some weeks after the birth of a child, might not undertake any work, except the indispensable one of catching a few fish for the support of his family, lest the child should die; but the mother was obliged to be far more cautious still, not only in the rest of her conduct, but even in eating and drinking. She might not eat under the open sky, nobody might drink out of the same vessel with her, nor light a match from her lamp; nay, she herself might not for a long time cook over her own lamp.

Similar abstinences and cautions the women of Guiana were forced to observe; yet, at the same time, the fathers were kept to much harder fasts and penances than their wives. When young wives are

brought to bed for the first time, the husbands are obliged to lie in their hammock, where scarcely any thing is given them to eat, and a morsel of cassave and a little water is their only support. After keeping this fast for some weeks, they are to undergo a severe mortification, and a servitude of several months, concerning which I shall presently speak. During this, the young husband may eat neither venison nor pork, nor any large game, neither may he hew any great piece of timber, as all this would be prejudicial to the child.

Among the Abipones, the lying-in woman abstains for a certain time from flesh ; but, immediately after delivery, she goes to her work with the same alacrity as before. The husband, however, puts himself directly to bed, covers himself carefully with furs, to prevent the air from blowing rudely upon him, and abstains from several kinds of food ; believing, as all the Americans do, that the health and the life of the new-born child depends on the sobriety and repose of the father. A cacique, whose wife had lately lain-in, even refrained from taking a pinch of snuff, for which the Americans, at other times, have no less avidity than for heating liquors..... Being asked the cause of this abstinence, by Dobritzhofer, he answered : " Hast thou not heard that my wife was brought to bed yesterday, and that by sneezing I should bring my new-born son into imminent danger of his life ? " When a child dies suddenly, its death is always imputed to the intemperance or imprudence of the father. Either he has drunk too much chicha, or eat too much swine's flesh and honey, or he has rode too violently on horseback, or crossed a river in a cold wind.

All the other tribes in Paraguay have fancies and customs of a similar nature with these ; and especially the Caraihs, as well on the main land as in the Antilles. Whenever the wives of the latter lie-in, the husbands take to their bed, which is suspended from the roof of

the house. Here they keep fast sometimes for five days, without taking the least sustenance in eating or drinking. In the following five days they drink a liquor that somewhat resembles our beer ; and from the tenth to the fortieth day, they sustain themselves merely upon a little cassave, of which they eat only the inside. Even during the first six months, they eat neither flesh nor fish, imagining that the child would be infected with all the vices or infirmities of such animals. Accordingly, if the father were to eat of the sea-turtle, they would not have the least doubt that the child would be deaf and brainless, like those animals ; or if he were to nourish himself with the flesh of such creatures as have little round eyes, that the child would have eyes of the like shape. During the whole of this time the Caraihs likewise keep apart from their wives, who indeed fast also, but not so rigorously as the husbands.

It is highly probable that many of the Mongolian tribes in Asia and Africa entertain the same notion with the Americans, that the health and advantages of new-born children are determined by the mode of life of the father : but these notions have not been remarked, as they have not been exhibited by such striking usages as among the inhabitants of the new world. However, Wolf affirms concerning the Malabars on the island of Ceylon, that they believe, that even after the begetting and conception of children, they may contribute something to their formation and perfection. For, as soon as they are acquainted with the pregnancy of their wives, they let their beard grow, as their children would otherwise be weak and effeminate.

The majority of the nations above-mentioned rested and kept fast, not merely in order to avoid hurting their new-born children by excesses or too violent exertions ; but they did the like, in the same view, during the sicknesses and after the death of their relations by blood ;

because they imagined, that dying people or departed souls may be disturbed or injured by the taking of certain foods, or by immoderate labours.

But almost all the American savages adopt the practice of rigorous fastings, and even of painful penances, from a totally different motive. They think to appease the malignant deities, and to hinder them from hurting their children, by such penances voluntarily undertaking. Accordingly in Guiana, when fathers have gone through their first rigorous fast, they are scratched on various parts of the body with pointed fish-bones, and not unfrequently scourged into the bargain. After these mortifications the father must abandon his wife for some months, and put himself into the service of an old Indian, where he is treated as a real slave. Likewise among the Caribs the father is wounded all over the body with sharp teeth, and then rubbed over with brine, which puts him to still more violent pain than he felt from the wounds.

That these penances are intended to appease the wicked deities, is apparent beyond all doubt, by similar usages on the like occasions. The tribes upon the Oroonoko formerly used not only to circumcise their children, but, when they reached their tenth or twelfth year, they inflicted such serious wounds upon them, that Gumilla even saw a child die of the effects of such wounds. The Mexicans made gashes in the ears and privy-members of their new-born boys; and the inhabitants of the isle of Caput, one of the Philippines, even stick an iron nail through the glans of their children of the male sex. For the same reason probably, the Hottentots formerly took out one testicle from their male children: and among the Tapuias on Madagascar they transpierced the knees and the ears of their children.

Mortifications, of a like nature, were inflicted, as well on children as grown persons, on various other occasions. Mothers among the Gu-

amos, on the Oroonoko, make a hole through their tongue with a sharp bone, and spit the blood that violently issues from the orifice upon their sick children, and then rub it all over the body. They daily repeat this cruel operation, till the child either dies or recovers. Among the same people, the chiefs are obliged to rub the chops of all sick persons with their own blood. Gumilla saw a chieftain, who was quite pale and emaciated from this practice, as there happened just then an epidemical disease to prevail, and the cacique had let out almost his whole mass of blood in healing his subjects, and in appeasing the malignant deities, the authors of the disease.

But they not only torment and excruciate themselves and their children at the time of births and sickness, but likewise on the first appearance of the signs of puberty, at marriages, previous to their going to the chase or on warlike expeditions, or even without any proximate cause, in a view to pacify the evil deities whose wrath they incessantly dread. Among several of the tribes of Guinea, it is the custom, as soon as the girls betray the first signs of puberty, to suspend them in a hammock, like the men at the delivery of their wives, hanging from the top of the karbet or hut. Here they must, for a certain time, keep a very strict fast, and when this is ended, their whole body is scratched all over with fish-teeth or sharpened bones. The savages of Paraguay deliver mature virgins to an old woman, who keeps them for a week on very hard fare and incessantly at work. The Tapujas in Brasil pierce a hole in the cheeks of ripe maidens, through which they blow smoke into the mouth. The islanders not far from Garcias de Dios even pierce or wound their privities when they want to be married.

It is notorious that several tribes in America abstain from their wives for several months after marriage, and often a whole year; and this abstinence is doubtless practised in

the same design in which it was formerly observed among the christians, though not always for so long a time, and is still in use among several of the oriental christians. When the young warrior among the Natches formerly had brought down his first enemy, he abstained for six months from his wife and from eating any kind of flesh, for fear lest he should be slain by the next enemy, or otherwise die. I shall not venture to decide, whether the warrior of the same people, previous to his entrance on every expedition, took a violent emetic, in the same view in which they kept a rigorous fast after the happy issue of their enterprises. But, it is certain that the North American savages held a fast before the commencement of the chase, in order to appease or expel evil dæmons. Many of them, for the space of eight or ten days, never take even a drop of water, and, moreover, vex themselves by making incisions in various parts of their body. Nay, they even make their children fast, in order to appease the Manitou or the guardian spirit of animals.

The savages in Florida, formerly at least, solemnized annually a penance, in which the whole tribe kept fast, their priests and magicians fled into the wilderness, and the women slashed and hacked themselves, and spurted the blood into the air. The sacred virgins in Peru and Mexico are obliged to keep frequent fasts and watchings, and to lacerate their bodies, particularly to make holes in their ears. But these penances entirely vanish in comparison with those which the Mexican priests impose upon themselves. They frequently cut their cheeks quite to the bone, and then stick the instrument with which they made the wounds in their temples, that the people may see how much it costs them to appease the rage of the incensed deities, and to avert it from the tribe by the effusion of their blood. Previous to certain festivals, these priests fasted for five or six days; they drank no wine, slept little, scourged

themselves with knotted whips, in which they were imitated on certain holidays by the people, and many of them made incisions on various parts of their bodies. The Negroes at this very day impose on themselves fasts nearly as rigorous, and penances to the full as austere..... Some of them lacerate their bodies, others abstain, as almost all the American savages do, from the flesh of certain animals, while others again vow an eternal chastity; a mortification of the flesh, which, to Negroes, is harder to undergo than the most painful vulnerations of their body. Now, seeing that so many nations, both of the old and new world, tormented themselves cruelly and fasted rigorously, in order to appease malignant or enraged deities, we cannot entertain a doubt that the fastings and penances of the American fathers at the birth of children were performed in a like design. And from the same motives we must derive the amputation of the finger among so many nations, which seems totally inexplicable to M. de Pauw.

As well in South as in North America, there are, or at least there formerly were, several nations, among whom it was the practice for people of both sexes, on the death of a relation, to cut off a joint from one finger of each hand; so that many persons, who were so unfortunate as to have lost several members of their family, had only five or six unmutated fingers remaining. The same cruel custom formerly prevailed among the Hotentots, and still prevails on the Friendly Islands in the South Sea, where the subjects maim themselves whenever their chiefs are only sick. On those islands even children were thus mutilated; and at the Sandwich Islands the English met with very few persons who had not pulled out their fore teeth.

Among the cast of the Schoutres, in Hindostan, says father Le Gac, there is an extraordinary custom, which I have never observed in any other cast. Whenever the first

child of a family marries, the mother must cut off the two first joints of the two little fingers, and this religious rite is so indispensably necessary, that no mother can neglect it without being cast out from the tribe. Only the wives of the princes are exempted from the observance of this usage, who, instead of the real joints of their fingers, present an offering to the deity of two golden fingers.

Among the cast of the countrymen, relates another converter of heathens, father Le Caron, missionary in the kingdom of Carnate, or the Carnatic, it is a custom, that, when they bore their ears or contract marriage, they cut off two fingers as an offering to their idols. On such solemn occasions they are drawn in triumph to the temple, where their two fingers are cut off at one single stroke of the shears, before the image of the god. This amputation, however, may be commuted for a couple of golden fingers. Others cut off the noses of all such as fall into their power, and bring them to their princes, who give them a reward for every nose; and these noses are fixed up against the gate of the temple of a goddess.

These accounts prove incontestably, that persons of the lowest casts, in several districts of Hindostan, amputate their own fingers, and cut off the noses of others, in order to appease their deities. And if they maim themselves, in Hindostan, on occasion of marriages, why may not the Hottentots, Americans, and the islanders of the South Sea, maim themselves in the same design, on the death of their relations; especially as they are in no less dread of the wrath of departed souls than the Hindoos are of the fury of their deities? This practice of amputating the finger is to be classed with those singular customs, which we may reasonably suppose have not sprung up by chance among several nations, but that they may be ascribed to one and the same origin. I therefore presume, that this rite generally prevailed, in ancient times, among

the Mongolian tribes in Asia, from whom the lowest casts in Hindostan, the Americans, the Hottentots, and even a part of the inhabitants of the Friendly isles, derive their pedigree, and in later times has been lost in many places by communication with enlightened nations.

WHY IS THE BIBLE DIVIDED NUMERICALLY INTO CHAPTERS AND VERSES?

THIS manner of subdividing the matter of a book into small verses is peculiar to the Bible, and it is the abuse of a contrivance, that was designed for an another purpose, the history and progress of which is worth considering.

The sacred books, whether Hebrew or Greek, came from the pen of their writers, and were in the hands of those for whom they were originally composed, without any division of this sort. The first need of any thing like such a division was after the Babylonish captivity: the Jews had then mostly forgotten the original Hebrew; and when it was read in the synagogue, it was found necessary to have an interpretation into Chaldee, for the use of the common people. To make this interpretation intelligible and useful, the reader of the Hebrew used to pause at short distances, while the interpreter pronounced the same passage in Chaldee; such pauses became established, and were marked in the manuscripts, forming a sort of verses, like those in our present Bibles. This division into verses was confined to the Hebrew scriptures, and to the people for whose use it was contrived; no such division was made in the translation of the Seventy, nor in the Latin version; so that the Bible used in the Greek and the Western churches was without any such division, either in the Old or New Testament.

It was, however, found necessary, in after times, to make a division and subdivision of the sacred books;

but it was for a very different purpose ; it was for the sake of referring to them with more ease and certainty. We are told that cardinal Hugo, in the thirteenth century, made a concordance to the whole of the Latin Bible, and that for this purpose of reference, he divided both the Old and New Testament into chapters, being the same that we now have. These chapters he subdivided into smaller portions, distinguishing them by the letters of the alphabet ; and, by those means, he was enabled to make references from his concordance to the text of the Bible. The utility of such a concordance brought it into high repute ; and the division into chapters, upon which it depended, was adapted along with it, by the divines of Europe.

This division into chapters was afterwards, in the fifteenth century, adopted by a learned Jew, for the same purpose of reference, in making a concordance to the Hebrew Bible. This was Rabbi Mordecai Nathan, who carried the contrivance a step further ; for, instead of adhering to the subdivisions of cardinal Hugo, he made others, much smaller, and distinguished them, not by letters but by numbers. This invention was received into the Latin Bibles, and they make the present verses of the Old Testament. In doing this, he might possibly have proceeded upon the old subdivisions long before used for the interpretation into Chaldee. We see, therefore, that the present division of the Old Testament into chapter and verse is an invention partly christian and partly Jewish, and that it was for the sole purpose of reference, and not primarily with a view to any natural division of the several subjects contained in it.

The New Testament still remained without any subdivision into verses, till one was at length made, for the very same purpose of a concordance, about the middle of the sixteenth century. The author of this was Robert Stephens, the celebrated printer at Paris. He follow-

ed the example of Rabbi Nathan, in subdividing the chapters into small verses, and numbering them ; and he printed an edition of the Greek Testament so marked. This division soon came into general use, like the former one of the Old Testament, from the same recommendation of the concordance that depended upon it ; and Latin testaments, as well as Bibles, were ever after distinguished into chapters and verses.

It remained for the translators of the English Bible to push this invention to an extremity. The beginning of every chapter had been made a fresh paragraph in all the the printed Bibles ; but the verses were only marked by the number, either in the margin or in the body of the matter ; such minute subdivisions did not then seem fit to be made into distinct paragraphs. But the English translators, who had fled to Geneva during the persecution of queen Mary, and who published there a new translation, famous afterwards under the name of the Geneva Bible, separated every one of the verses, making each into a distinct paragraph. This new contrivance was soon received with as much approbation as the preceding ; and all Bibles, in all languages, began to be printed in the same manner, with the verses distinguished into paragraphs ; and so the practice has continued to the present time. A singular destiny, to which no other book has been subjected ! For in all other works, the index, or concordance, or whatever may be the subsidiary matter, is fashioned so as to be subordinate to the original work ; but in the Bible alone, the text and substance of the work is disfigured in order to be adapted to the concordance that belongs to it ; and the notion of its being perused is sacrificed to that of its being referred to. In consequence of this, the Bible is to the eye, upon the opening of it, rather a book of reference than a book for perusal and study ; and it is much to be feared, that this circumstance makes

it more frequently used as such ; it is referred to for verifying a quotation, and then returned to the shelf. What book can be fundamentally understood, if consulted only in such a desultory way ! Those who extend their reading, but still regulate their efforts by the chapters, are not more likely to see the scriptural writings in the true view.

ON THE PRESENT STATE OF
MUSIC.

CONCERNING the music of the ancients we know little or nothing, for want of many and authentic examples. The use which they made of their chromatic and enharmonic genera is now quite unknown ; and the whole of the effect must have been caused by melody, since the arguments in favour of their having had counterpoint are superseded by those on the contrary side. And perhaps the powers of music were greatly over-rated from her inseparable union with poetry.

On the other hand, if the following hypothesis be admitted, we may be induced to entertain a higher opinion of the excellence of ancient music, than can be derived from any arguments I have hitherto seen on the subject. The hypothesis I mean is, that old national tunes are the degenerate remains of the music of the ancients. They bequeathed us their instruments, and consequently the manner of playing on them. With their instruments we necessarily received their music. The scale in which the Irish and Scotch tunes are composed, is the same with that of some Chinese instruments and music, which favours the opinion of its high antiquity ; the Chinese being remarkably tenacious of old customs, and averse to innovations. This scale also (as Dr. Burney happily remarks) bears a striking resemblance to the old enharmonic genus, which is in fact the same notes, only in the minor key. The cadence ascending to the

key note by a whole tone in national music, is one of the many characteristics of antiquity, or of the imitations of antiquity, and is found in the old ecclesiastical Romish chants, supposed remains of ancient melody, and in the few fragments which are preserved of Greek music. Old national tunes of most countries may be traced to a very high antiquity, if we chuse to rely on the accuracy of traditional veracity as to facts, and of traditional accuracy as to the preservation of such tunes.

There is a Scandinavian tune of great antiquity, set to words which are attributed to Odin himself ! This tune consists of only four notes, E, F, G, A ; the four first which were invented, and the four constituent sounds of the first invented tetrachord of the diatonic genus. This and all other ancient tunes will be found far more excellent than the less ancient tunes manifestly composed in imitation of them. And hence we may, I think, very reasonably infer, that the music of the ancients was more pure, expressive, and simple than our's ; which, on the other hand, possesses excellencies unknown to the ancients....harmony, fugue, and imitation ; excellencies which it is folly to depreciate.

After music had been deprived of rhythm for the use of the early christian church, it was long ere it arrived at a second state of perfection. In the chants of the Romish church, the supposed remains of the heathen sacred music, there was indeed a sublimity in the character and intervals of the melody, which has never since been equalled ; but which Tallis has imitated in his litaney, and on which as a canto fermo, Bird, Leo, and other great masters, have constructed many glorious compositions. After the invention of harmony, in the eleventh century, for the barbarous combinations used before the time of Guido do not deserve the name, its progress of improvement was very gradual, and almost imperceptible ; and with whatever veneration we may re-

gard that great luminary of the fifteenth century, and father of harmony, Josquin de Prez, yet, on trying his music, we must own that its merit is rather comparative than positive; his splendour having been greatly eclipsed by the bright constellations of musical excellence which arose in the sixteenth century, among which we must regard as luminaries of the first magnitude, our countrymen Tallis, Bird, and Farrant, the second of whom has never been exceeded in the masterly contexture of many distinct parts closely sustaining a subject; and Perluigi di Palestrina, or Præneste, who advanced the improvement of his art to a greater degree than any cotemporary church composers, by the sweetness of his melodies, and the free and natural motion of his parts. The madrigals of the above masters, and of Morley, Weelkes, M. Este, G. Converso, and above all, of Luca Marenzio, have never been equalled. The excellence of a madrigal consists in the subjects being well sustained, natural, varied, and relieved with episodes and counter-subjects, the parts being well employed and flowing, the melody *chantant* and vocal, the harmony rich and clear, and the modulation natural and easy. If the glees of this or any other age be compared with those of the 16th century, they will be found inferior in each of these respects. Orlando Gibbons, who flourished in the seventeenth century, composed in the style of the sixteenth, and his full anthems and services will serve as a model to long posterity. A new field of improvement was opened in the early part of the seventeenth century, by the great attention to expression, and by the invention of recitative, of the cantata, of the oratorio and the opera. Carissimi excelled in almost every species of composition extant in his time, and his productions are in general as superior to those of his numerous imitators, as an original poem is to a translation. Purcell was likewise a most original composer, and excelled in a variety

of styles. At the time in which these great masters lived, expression, especially of the pathetic kind, was carried to its greatest degree of excellence. If the music of the present day is more brilliant, chearful, and animated, it is less pathetic, dignified, and solemn. If the cadences in recitative are less formal, and bear a stronger resemblance to a period of elocution now than formerly, they are, however, less melodious and more vulgar. The truly vocal melodies in the cantatas of Stradella, Al. Scarlatti, and Cesti, were the fountains of all succeeding beautiful airs; and the sacred motetti of Carissimi, and anthems of Purcell were the perfection of church music, which since their time has been, I think, gradually on the decline. The seventeenth century was the golden age of music, for to the before-mentioned names, those of Keifer, Colonna, Durante, Allegri, Benevoli, Steffani, Marcello, Leo, Luigi Rossi, and Corelli, may be added; all great composers of various styles. The only improvement which church music seems to have received in the eighteenth century was from the organ and other fugues of Handel, which surpass in the subjects themselves, as well as in the manner of treating them, those of Sebastian Bach, Froberger, and every other fuguist. Oratorio music, viz. choral music, with instrumental accompaniments, was certainly brought to its greatest perfection in the eighteenth century, by Pergolesi, Baron D' Astorga, Leo, the two Grauns, Jomelli, Hasse, and above all by Handel; and the opera was rapidly advancing to perfection by the above-mentioned composers, and also by Porpora, Caldara, Lotti, Telemann, Vinci, Jomelli, Gretry, Sacchini, Gluck, Piccini, and Sarti. And the names of Paisiello and Cimarosa rescue the present age from the imputation of degeneracy. Instrumental music seems now nearer perfection than at any former period. Handel and Geminiani composed music which was far superior to that of Corelli. Tartini invented

numberless beauties, which have been the admiration and objects of imitation to most of the early composers of the modern style. But the modern concert symphonies of Haydn, Pleyel, and Kozeluch, surpass them all in brilliancy, invention, and instrumental effect. Instrumental chamber music too is certainly not on the decline. The quartetts of Haydn, Pleyel, and Mozart, are far better calculated for the chamber than the trios of Corelli or Handel. And, if the modern piano-forte sonatas have not the wildness and originality of Dom. Scarlatti's harpsichord music, they are more methodical, more melodious; and in some *adagios*, particularly Kozeluch's, the air is so *cantabile* and expressive, as to seem to be the perfection of that style of music. Vocal chamber music is, perhaps, not in so flourishing a condition. In cantatas the accompaniment should not be too predominant, which, it is to be feared, is the case in many instances; and no modern vocal chamber music is to be compared with the cantatas of Carissime, Stradella, Cesti, L. Rossi, Al. Scarlatti, Bononcini, Lotti, Hasse, Durante, and Pergolesi. The songs of Purcell should not be forgotten, and the elegant cantatas of Sarti. Thus it appears that church, oratorio, and vocal chamber music are on the decline; and that opera, concert, and instrumental chamber music are nearly in a state of perfection.

REMARKS ON PUNISHMENT, WITH
SEVERAL CURIOUS EXAMPLES.

By Dr. Lettsom.

MANY of our legal punishments have long appeared to me more likely to harden than to reform the offender, not only by the inequality of punishments in proportion to the degrees of vice, but still more by their publicity. By exposure to the general notice, the perpetrator of a

crime endeavours to acquire hardness, that he may destroy shame, and brave disgrace; to retrieve reputation is now almost impracticable; he feels himself disregarded by society, and he disregards it; nor does he longer feel an interest, where he receives no social gratification; and whether it be a public whipping or the public hulks, he loses shame and remorse, and acquires the passions of revenge and cruelty, and a habitual profligacy of conduct.

In society in general, mankind are too apt to form their decisions of vice from the vicious act itself, rather than from the motives that lead to it, whilst our decisions and punishments should rather be guided by the latter. We may, perhaps, in general, justly plead our incompetency of ascertaining motives to action; but in certain instances, and under circumstances which precede or attend actions, very different shades of criminality will be discovered, and ought to influence both judgment and chastisement; there are even vices, or supposed vices, which seem to vibrate from a false shame, or mistaken integrity. The impoverished husband, upon whom the sustenance of a family depends, may privately steal, or boldly rob, from the urgency of domestic sensibility, without a malicious design to commit a real or permanent injury against another.

Persons of superior stations, who, from incidental contingencies, become suddenly destitute of resources for present subsistence, may be urged, by a kind of honest frenzy, to rob on the highway, to discharge debts of necessity, or to supply calls of hunger, and thus forfeit their lives to the laws of their country from mistaken, rather than vicious motives. Such individuals are not irreclaimable, and at all times demand commiseration. One instance, which lately occurred to my knowledge, among some others equally extraordinary, I shall relate to explain this reasoning:.....It was my lot, a few years ago, to be attacked

on the highway by a genteel-looking person, well mounted, who demanded my money, at the same time placing a pistol to my breast. I requested him to remove the pistol, which he instantly did; I saw his agitation, from whence I concluded he had not been habituated to this hazardous practice; and I added that I had both gold and silver about me, which I freely gave him; but that I was sorry to see a young gentleman risk his life in so unbecoming a manner, which probably would soon terminate at the gallows; that, at the best, the casual pittance gained on the highway would afford but a precarious and temporary subsistence, but that if I could serve him by a private assistance, more becoming his appearance, he might farther command my purse; and, at the same time, I desired him to accept a card, containing my address, and to call upon me, as he might trust to my word for his liberty and life. He accepted my address, but I observed his voice faltered. It was late at night; there was, however, sufficient star-light to enable me to perceive, as I leaned towards him on the window of my carriage, that his bosom was overwhelmed with conflicting passions; at length, bending forward on his horse, and recovering the power of speech, he affectingly said: "I thank you for your offer....American affairs have ruined me....I will, dear sir, wait upon you."

Two weeks afterwards, a person entered my house, whom I instantly recognized to be this highwayman. "I come," said he, "to communicate to you a matter that nearly concerns me, and I trust to your honour to keep it inviolable." I told him I recollected him, and I requested him to relate his history with candour, as the most effectual means of securing my services; and such was the narrative, as would have excited sympathy in every heart.

His fortunes had been spoiled on the American continent, and, after a long imprisonment, he escaped to

this asylum of liberty, where his resources failing, and perhaps with pride above the occupation of a sturdy beggar, he rashly ventured upon the most dreadful alternative of the highway, where, in his second attempt, he met with me.

I found his narrative was literally true, which induced me to try various means of obviating his distresses. To the commissioners for relieving the American sufferers application was made, but fruitlessly; at length he attended at Windsor, and delivered a memorial to the queen, briefly stating his sufferings, and the cause of them. Struck with his appearance, and pleased with his address, she graciously assured him of patronage, provided his pretensions should, on enquiry, be found justified. The result was, that in a few days she gave him a commission in the army, and by his public services twice has his name appeared in the Gazette among the promotions*.

The following history of a convict was related by Mr. Livius, a native of New Hampshire, in America, and then chief justice of Quebec under general Carleton.

He was then in London, and on reading a morning paper, he observed a paragraph to the following import: "To-morrow the noted house-breaker, Cox, with ****, of Piscataway, in New Hampshire, for returning from transportation, will be executed at Tyburn." The chief justice had never seen Newgate; and observing that a person from his own native country was condemned to expiate his crimes on the gallows, was induced to visit this prison, and see his countryman. His relation was nearly, as I can recollect, (for the transaction happened about the year 1780), was, however, too interesting ever to be obliterated from my memory. The convict had been an American sailor,

* After some years employment in the service of his sovereign, this valuable officer fell a victim to the yellow fever, in the West Indies.

and passing in a boat from the ship lying off Wapping to the shore, the boatman informed him that he could sell him some canvas, sufficient to make him a hammock, very cheap; the price was sixteen shillings; within a short period afterwards, he was arrested for purchasing stolen goods, and proof being adduced to the court that the canvas was worth twenty-four shillings, he was condemned to be transported to America, then under the crown of Great-Britain; this, he said, he did not much regard, as he could work his way thither, from his seaman-ship, and his family lived in New Hampshire.

Some time after his arrival in America, as a transport, he hired himself in a vessel chartered to Lisbon, and which he understood was not to touch in England. The agent at Lisbon, however, received orders, from a merchant in London, to load the vessel for the latter port; this at first alarmed him greatly, but he reconciled himself to the voyage under a resolution never to go on shore whilst on the river Thames: he kept this resolution till the day before the vessel was appointed to sail; upon which occasion the captain had given all his men the privilege of going on shore, and taking leave of their acquaintance; the unfortunate American was the only sailor who did not accept this offer; the captain remained also on board, and recollecting something that he wanted in the town, requested the only seaman he had with him to take the small boat, and scull her on shore, to procure what he then wanted; he made some frivolous excuses, till at length, by the persuasion of his captain, he consented to go on his errand; but scarcely had he stepped on shore, before he was recognised and arrested. In the presence of the judge he was identified, and the gallows was his sentence. Chief justice Livius observing to him, that he seemed to have some comfortable food in his cell, enquired how he could afford to purchase it; he re-

plied, that a person, he believed a Roman catholic clergyman, gave him money, in hopes of his dying a papist; "but," added he, "I am no papist in my heart," and as to dying, I have hardships enough not to care so much about it as about my wages, which I want my wife and children to receive for me. He was asked if he knew Mr. Livius' family, which he described immediately.

The whole history appeared to the chief justice to merit further investigation; and instantly he proceeded to enquire respecting the circumstances attending the chartering and sailing of the ship; and also, the particulars of the original trial, and subsequent sentence, which corresponding with the sailor's narration, the worthy magistrate hastened to lord Weymouth's office, and thence to the king, at Windsor, and returned to London just in time to stay the fatal rope. After the trials and circumstances attending them were revised, the king was pleased to change the sentence to transportation during his natural life, and he was shipped off from London, soon after this act of mercy. Livius, however, who felt a lively interest in the fate of his countryman, whom he believed guilty from ignorance, and not from design, renewed his importunities, and at length got an order for pardon; he hurried with the glad tidings down the river, and overtook the convicts at Gravesend, where he found on board the transport ship the poor sailor chained to another convict. The order from the secretary's office was shown to the captain, who absolutely refused to resign him agreeably to the pardon, because he had received these convicts from Mr. Akerman, to whom alone he was answerable, and that the prisoners were no longer under the jurisdiction or controul of a secretary of state. Disappointed as Mr. Livius was in the prospect of liberating the prisoner, he hastened to town again, and got a proper legal order from the late humane

Akerman; he then hired a Gravesend boat, and did not overtake the transport till he arrived at the Nore, whence he conveyed the convict to London, where a few merchants on 'Change, on hearing the whole transaction, collected sixteen guineas, with which the tar, honest in principle, sailed a free man to the American continent.

A second time I was attacked and robbed, and at the instant seized the criminal, whom I knew; he fell on his knees, and returned the money he had taken from me, and prayed forgiveness. I told him I could not commute felony; he must instantly depart, and advised him to go to sea, and never suffer me to see him again. About two years afterward, on visiting a person in the country, I met with this offender. Upon enquiring into his situation, I found that he had since been married, and was become a respectable farmer.

I have been since repeatedly attacked and robbed, but after the most friendly expostulation with the robbers, I could not persuade them to listen to advice, or ever afterwards call upon me as the highwayman did. In one of these instances, the party consisted of five footpads, in another of even more in number, but in neither of these did I receive any personal ill-usage; and I think from their behaviour, had they dared to postpone their retreat till they had heard the whole of my expostulation, some conviction and submission would have resulted.

Certain, however, it is, that the man rescued by the efforts of chief justice Livius, as well as the person who robbed me on the highway, had forfeited their lives to the laws of this country; and that all were casually, not legally, saved from expiating their crimes on a gallows. It is equally remarkable, that each became useful members of the community, in different situations; namely, in the military, the naval, and agricultural departments; these circumstances strongly plead in favour of a sentiment worthy of every humane breast, that, in judging of

actions, we should endeavour to discriminate motives, and form our judgment from the most lenient and favourable construction.

VARIETIES.

MISREPRESENTATION COMMON IN ACCOUNTS OF SIEGES.

LE CLERC properly introduces, as an illustration of the absurdities and inconsistencies into which a historian is betrayed by national partiality, the example given by Polybius of a narration in Philinus, who, after saying that the Romans were defeated with great loss by the Syracusans and the Carthaginians in two sallies from Messina, goes on to relate, that after these actions, both Hiero, king of Syracuse, and the Carthaginians, broke up their camps before Messina, retreated in haste, abandoning several forts, and all the open country, and never again in that campaign dared to face the Romans, who, on their parts, laid siege to Syracuse...plain proofs that all the advantage had really been to the Romans! This fact leads me to observe, that there is no case in which opposite representations of the same thing are so easily made, as in the accounts of sallies from besieged towns. The purpose of the besieged is usually to gain some particular point; to destroy a battery, beat up a post, facilitate the entrance of a convoy, and the like. When this is effected, it is their business to retreat, in which they are pretty sure to be pursued by the besiegers, when recovered from their first alarm. While the besieged, therefore, can boast of the complete success of their sally, the besiegers can equally boast that they repelled and drove them back, probably with loss. And there is never a campaign in which we do not meet with this apparent contrariety in the relations of the different parties.

ETIQUETTE.

Whence comes the word etiquette?

INSCRIPTION VARIOUSLY INTERPRETED.

Some Gothic carvings in stone were removing from an appurtenance to the cathedral of Paris. A horned man's head occurs, with the letters C*RNAU. Montfaucon examines it, has it engraved, writes learned dissertations, and proves it to be the Druidical god Kernunnus; although the Druids had no idols, and worshipped, says Cæsar, only the sun, moon, and fire. Leibnitz undertakes it next: it now becomes the Frankish god, February, or Hornung; and his readers learn, that *keren* in Hebrew, *keras* in Greek, *cornu* in Latin, and *cern* in Breton, all signify *horn*. At length, some one observes that the deficient letter was an O; that the word thus completed, is very plain French, signifying *a cuckold*; that the monks frequently adorned their cloisters with drolleries, and that the clumsy sculptor might well think it necessary to write names under his figures. Almost every one was satisfied, except Leibnitz and Montfaucon.

EXTRAORDINARY DOG.

In 1712, a dog was shown at Leipzig, which could articulate all the alphabet, but *m*, *n*, and *x*.

DYADIC ARITHMETIC.

The dyadic arithmetic proposes to express all numbers by two characters, 1 and 0. The value of 1 is to double at every remove into a preceding column. Thus, 1 is represented by 1, 2 by 10, 4 by 100, and 8 by 1000; 3 is represented by 11, 5 by 101, 6 by 110, 7 by 111, 9 by 1001, and 10 by 1010. Thus far nothing seems to be gained but simplicity: and there is a grievous loss of brevity. But in the huge numbers of the mathematicians this

inconvenience was to fall away: and the complex operations of addition, subtraction, multiplication, and division, were to sink into mere transcription.

RELIGIOUS COALITION.

Adam Neuser a minister in the Palatinate, seriously proposed a coalition between the anti-trinitarian christians and the Turks.

MAGLIABECCHI.

Magliabecchi was so fond of books that he chose to be always in contact with them: he paved his staircase with volumes, in order to walk up and down upon them, and had no other bedstead than his folios.

POPE PIUS VI.

Every new elected pope is greeted with the formule, *Sancte Pater, non videbis annos Petri*. Peter, as catholic annalists tells us, was pope exactly twenty-four years, five months, and ten days. None of his successors so nearly approached him in the duration as his office of Adrian I, who is said to have been pope about twenty-four years. Pius VI was elected pope on the 15th of February, 1775, and crowned on the 22d of the same month. Those who are inclined to believe in the popedom of Peter, and in the length of his reign, and to confide in the efficacy of formules sanctioned by long established usage, will easily find the prediction verified likewise in the person of Pius VI, if he suppose his popedom to have terminated at the time of his being carried away from Rome, in which case, he indeed comes the nearest to Peter in the duration of his episcopate, but does not altogether attain it. However, as the Romanist must acknowledge him as pope to the time of his death, no deposition or abdication having taken place, it appears that Pius VI possessed the see of Rome longer than Peter. But perhaps orthodox chronologists may find

means to add to the number of years which Peter is supposed to have sitten in the episcopal chair of Rome: to others it is a matter of indifference.



HISTORICAL SKETCH OF THE USE OF THE AFFUSION OF COLD WATER.

By Henry Reeve, Student.

FROM the writings of learned men, and the most authentic historical records, it appears, that no nation, however barbarous and uncivilized, has yet been discovered totally unacquainted with diseases and the knowledge of remedies. The various circumstances that might lead to the discovery of medicinal virtues and powers, are with difficulty ascertained; but the learned Dr. Cullen has suggested, that the rude and ignorant must have been directed to the invention of remedies by the instincts arising in certain diseases, by accidental observation, or by random trials, to which pain and uneasiness often lead. It seems probable, therefore, that cold water has been in the list of remedies among all nations from the earliest ages. The use of water as a common drink, and its being so well adapted by nature for the various purposes of the animal economy, must soon have attracted attention for the cure of diseases; and as bathing has been universally practised, experience has proved that the external use of it is no less beneficial and safe.

If we look into the old writers on physic, we shall find that cold water has been recommended and employed in fevers in the most ancient times: and it might have been expected, from its well-known properties and good effects, that the use of it would have continued, and have been brought into general practice; but it has sometimes been highly extolled, and at another time almost totally neglected, which must be im-

puted to practitioners in physic searching after more compound remedies, and therefore despising the simplicity of water; and, moreover, to their observing it prove very useful in some instances, yet attended with pernicious consequences from misapplication in other cases.

These trifling observations were occasioned by reading the following remark in a late classical and ingenious publication "On the Effects of Water in Fevers and other Disorders," by Dr. Currie. After enumerating the effects and advantages of the affusion of cold and warm water, in chap. x, p. 75, the doctor goes on to say: "The practice of giving cold water as a drink in fevers, was common among the ancients; and immersion in cold water they occasionally employed, but the *affusion of it* on the surface of the body seems to have been *wholly unknown*. Ablution of the surface with cold water was first practised in modern times at Breslaw, in Silesia, as appears from a dissertation, by L. G. de Hahn, under the title of *Epidemia verna quæ Wrateslaviam, anno 1737, afflixit*."

It would be needless to cite the numerous instances that might be adduced of the use of cold water in fevers, inflammations, &c. from the oldest authors; and as the external use of it, in the way of ablution and affusion, seems to have been doubted, and not generally known, I shall humbly attempt to prove that it was both known and practised long before the epidemic in Silesia.

The first author who notices the use of water in diseases, together with almost every thing important to the science of medicine, is Hippocrates, who appears to have been a strenuous advocate for the use of it, both as an internal and external remedy. It may be remarked, however, that Hippocrates in his account of epidemics, which is wholly employed in treating upon fevers, delivers the particular history of the disease, and rarely mentions the remedies. We are, therefore, not able confidently to decide, whether

he always used the cold affusion in cases of fever; although we may conclude that it was not neglected or disregarded by him, since we find in case 7, book 1, the patient drank largely of cold water, and had it poured upon his head, which moderated the delirium, and he became rational and recovered, having at the same time a critical hemorrhage from the nose. Sir John Floyer, in his *Psychrolusia*, or *History of Cold Bathing*, has observed, that Hippocrates describes, in his Aphorisms, the virtues of hot and cold water, without mentioning affusions, fomentations, or baths; but the *το ψυχρόν* or *το θερμόν*, relate to all of them equally. The term used by Hippocrates is *κατάκλυσμος* or *καταχυσις*, which signifies perfusion, or affusion, and was performed by a servant, who poured the water upon those persons who were recommended to try its effects in various diseases; and the same virtues are ascribed by him to this method as to cold baths. If the internal use of cold water was only known to Hippocrates, he would not have given directions about affusions, lotions, and fomentations, as he has done in his tracts upon the use of liquids, and upon the diet in acute diseases; and especially as the latter part of the tract *De Liquidorum Usu*, is entirely upon the effects of *καταχυσις*, or affusion. Besides, it seems probable that he was well acquainted with the necessary cautions to be attended to in applying the affusion, since, to supply the deficiency of thermometrical observations, he advises the skin of the patient, or of the person who pours on the water, to be the criterion of the degree of cold or heat; and he cautions against proceeding to any great excess, which might prove injurious. In the cure of typhus, he advises to refrain from immersion for the first few days, but recommends cloths wetted with cold water to be applied where the patient complains most of heat; which method answers to the *lavatio frigida*, as practised by Dr. Gregory at Edinburgh. Hippo-

crates, after mentioning the advantages of drinking and bathing in cold water, observes that it produces more powerful effects by affusion, *δυνατότερον καταχυσι;* and as he has studiously avoided the appearance of empiricism, by combining reasoning with events, he thought the cold water produced heat and sweat, and that the heat cured the diseases for which the use of water was most effectual.

Although Asclepiades, Celsus, Galen, and many other old authors, have noticed the use of cold water, it does not appear that they generally understood the affusion of it upon the surface of the body, or that such a mode of applying it was in great repute among them. Yet we find Aritæus, in his chapter *De Curatione Phreniticorum*, advises the liberal affusion of cold water upon the patient; and Galen also practised ablution in ardent fevers; and in *lib. x, de Methodo Medendi*, he has laid down rules for the proper application of it. And other writers have recommended, in vertigo and inveterate head-achs, *ut caput frigida aqua perfundant*. The antiquity of the external application of cold water may perhaps be further illustrated, by the relation of Augustus Cæsar's case, as mentioned in his life by Suetonius: "*Cum etiam distillationibus jecinore vitiatum ad desperationem redactus, contrariam et ancipitem rationem medendi necessario subiit, quia calida fomento non proderant, frigidis curari coactus, auctore Antonia Musa.*"—Sueton. lib. ii.

History informs us, that the American Indians have always practised cold immersion for the cure of fevers, to which they are particularly subject; nor is this practice confined to warm climates, since the northern nations make use of that custom, both for the prevention and cure of diseases. The affusion and ablution of the body might first take its origin from the custom of purifying the body with water, in great esteem among the patriarchs, and imitated from them by the Egyp-

tians, Greeks, and Romans; and the use of it, probably, became more general at the introduction of christianity, when the ceremony of baptism was universally practised by what was called the trine immersion, or by placing the persons in the font, and pouring water on their heads and bodies three times. In a work published about the beginning of the present century, entitled *Psychrologia*, or history of Cold Bathing, by sir John Floyer and Dr. Baynard, the use of cold water applied to the surface of the body is much recommended and insisted upon, for the cure of almost all diseases; and although that book partakes too much of what would justly be called medical enthusiasm, yet it contains many important facts and useful observations. It seems rather remarkable that Dr. Currie should not have referred to this book among others which he has noticed, since it would have furnished some striking facts of no small consequence to his ingenious theory and judicious practice. Dr. Baynard mentions many cases of persons who have leaped into a pond, or any other water, in their delirium from fevers, and not one ever received any harm, but were thereby presently cured. And he adduces instances of maniacal persons being plunged into cold water, and having ten or twelve pails of water thrown over them during the paroxysm of insanity; and refers to a remarkable case related by Dr. Willis, in his *Chapter de Delirio & Phrenitide*, where the same means were used with equally good success. No other work of importance, concerning the application of cold water to the human body, appeared till the year 1785, when an ingenious essay was published by Mr. Rigby, of Norwich, "On the Theory and Production of Animal Heat, and its Application in the Treatment of Diseases." As far as relates to the simple abstraction of heat from the surface, the author of that essay seems to have said as much as has been since repeated by Dr. Currie

and others; and the observations it contains upon the treatment of cutaneous diseases, especially small-pox, scarlatina, and measles, and local inflammations, are valuable, and deservedly claim attention. Hence it appears, that the external use of cold water has been known and practised from the earliest periods down to the present time; and this practice has not arisen as the mere suggestion of hypothesis, or the product of speculative enquiry, but has been established and confirmed by long experience.

Yet, after all that can be found in ancient authors upon the affusion in fevers and other diseases, it will be readily acknowledged that their practice was unconfirmed, and the conclusions drawn from their experience were vague and uncertain. And it will be as readily acknowledged, that we are greatly indebted to Dr. Currie, who, by a diligent investigation, conducted with judgment and accuracy, has corrected the errors and supplied the defects of preceding writers, and has been a valuable agent in establishing the use of a remedy in the art of medicine, endued with the most efficacious properties, and admirably calculated to produce the greatest benefit to all mankind.

PICTURE OF LONDON.

AS the prevailing characteristics of polished life take their impression from example held forth by persons of exalted rank in society; so the customs, opinions, amusements, and propensities, of the community at large may be said to derive their leading features from the pursuits and pleasures which are practised and tolerated in the metropolis of a kingdom.

As London is the great emporium of commerce, it is also the centre of attraction for the full exercise of talents, and the liberal display of all that can embellish the arts and sciences. It is not, however, to be

denied, that the very finest powers of intellect, and the proudest specimens of mental labour, have frequently appeared in the more contracted circles of provincial society. Bristol and Bath have each sent forth their sons and daughters of genius; the universities have been the schools of classical refinement, the nurseries of the muses, the treasuries of literary lore, during many centuries: Exeter has also its phalanx of enlightened scholars, its poets, its philosophers; while the county of Devon may boast the birth of Sir Joshua Reynolds; Coleridge, the exquisite poet; Wolcott, the unequalled satirist; Northcote, Cosway, Kendall, Tasker, Mrs. Cowley, and many others of deserved celebrity.

Somersetshire had its Chatterton; it still has its Southey. Indeed there is scarcely a city, or even a town, of any considerable population throughout the kingdom, which has not displayed a constellation of some importance on the broad hemisphere of intellectual splendour. Yet, the lustre of these luminaries accumulates and collects itself into a focus of dazzling light, which has for ages, and will, amidst all the glooms of prejudice or oppression, shed its increasing glory round the metropolis of England.

The wide expansion of literature has been an augmenting fountain of knowledge ever since priestcraft and bigotry became palsied by those energies of mind which have, of late years, burst forth with an invincible and gigantic dominion. Every man, nay, almost every woman, now reads, thinks, projects, and accomplishes. The force of human reflection has taken off the chain which once shackled the mind; and the poorest peasant is now enabled to trace the language of truth, in pages calculated by the plainest doctrines and the most rational reasoning to awaken, enlighten, harmonize, regulate, and refine the human understanding.

London is the busy mart of literary traffic. Its public libraries, its

multitudes of authors, its diurnal publications, and its scenes of dramatic ordeal, all contribute to the important task of enlarging and embellishing the world of letters. The press daily teems with works of genius, and the public eye is ever on the watch for productions of every species, calculated either to amuse, instruct, astonish, or enlighten. It is true, that the hordes of vapid writers are multitudinous: but the judgment of the public turns with disgust from the dull, the vain, the feeble, and the licentious scribbler; the puny novelist, who dresses the coarse satire of malevolence in the borrowed trappings of other authors; the vapid rhymester, who versifies without evincing even the shadow of poetic inspiration; and the traveller, who never journeyed beyond the confines of his native country:....while it fosters and draws forth the genuine unsophisticated effusions of genius, learning, and philosophy.

The metropolis presents such an extensive field for the display of talents, that the observer is bewildered where to choose its samples of superior excellence. Literature, in all its branches, has claimed the laurel; and the distinctions of fame have not been confined either to rank, sex, or profession. Yet the tree of knowledge has flourished spontaneously; for patronage has been frigid; and the lot of the sons and daughters of the muses has been too often marked by neglect, or chequered by calamity. Men and women of superior literary endowments are rarely seen at the tables of the wealthy and ennobled. The most obscure habitations have known no cheering ray, excepting that which mental lustre has diffused; and even our prisons have been illumined by the brilliancy of talents which would have spread the brightest radiance round the throne of Britain.

Works of extensive thought and philosophical research have been watched with more malevolence than justice. Political restrictions

have been enforced, to warp the public taste; and the gigantic wings of reason have, at times, been paralyzed by their augmenting severity. Still the libraries of the learned, the liberal, and the philanthropic, are open to the works of those who promote that universal good, originating in expansion of mind; and the productions of some living authors, both male and female, will in future ages embellish the literary annals of the British empire.

The open schools of public manners, which exhibit at all times the touchstone of the public mind, are the theatres. It is true that the scenic art has been debased by the most vapid buffoonery; that true taste has been cheated into a momentary deviation from its natural tenour, by the splendour of pantomimical pageants, and the broad caricature of vulgar personification; yet we have seen refinement pleasingly presented in the very extent of fashionable attire, and the heart has melted with sympathy at scenes pathetically created by a romantic imagination. The dramatic boards have not been exclusively dedicated to productions of this species; for though the elegant and polished have smiled through the lively scenes, and applauded the brilliant wit of a Sheridan; though manners have been delineated with a free and capable pencil by a Burgoyne, a Morton, a Reynolds, an Inchbald, and a Cowley; though taste has at times turned from our own rich and national feast of rational sentiment, to sicken itself on the high-seasoned treat of a German *salmagundi*; still we have seen, in the characters of a Penruddock and a De Montfort, such tenderness, such harmony of colouring, such powers of discrimination and such expansion of thought, as would have added a new tribute to the laurels of an Otway. Ought we not to blush then, when we reflect, that some of our very first literary and dramatic writers stoop from their own native eminence, to follow the footsteps, and adorn their brows with wreaths the produce, of other

less gifted, less enlightened, labourers in the wide field of literary emulation?

The theatres have, frequently, exhibited the most sublime efforts of the dramatic art, with advantages that are scarcely to be paralleled. The astonishing powers of a Kemble and a Siddons, the magical fascinations of a Jordan, have been the source of wonder and delight to the discriminating of all nations who have visited the metropolis; while, by their exertions, even the most glaring violations of probability, and the most absurd experiments of a vitiated taste, have frequently passed current with the multitude.

Perhaps, on the habitable globe there is not a more splendid assemblage of dramatic talents than is to be found at this period on the British stage. And if the authors of the present day condescend to mingle with genuine wit the buffoonery of dulness; it is because reflection flies to the theatres to forget the terrific scenes of warfare, and the gloomy intricacies of political manœuvre. Man, when he is oppressed with melancholy bordering on despondency, flies to the broad outline of boisterous mirth: the finer and more delicate minutiae of sentiment, and the sweet, the interesting, realities of domestic life, with their richer adornments of sighs and tears, may soften the mental pain, but will not extract the deeply driven thorns of disappointment. The mind which is absorbed in the contemplation of public events, has no leisure to cherish the meliorating powers of sober, rational delight. It is in the solitude of peaceful thought alone that man becomes something far above the common herd of humanity.

To be continued.

MANNERS OF MONKIES.

MONKIES are generally peaceable enough among each other. In extensive, solitary, and fertile places,

herds of different species sometimes chatter together, but without disturbance, or any confusion of the race. When, however, adventurous stragglers seem desirous of seeking their fortunes in places where another herd is in possession, these immediately unite to sustain their rights. M. de Maisonpré, and six other Europeans, were witnesses to a singular contention of this nature in the enclosures of the pagodas of Cheringam. A large and strong monkey had stolen in, but was soon discovered. At the first cry of alarm many of the males united, and ran to attack the stranger. He, though much their superior in size and strength, saw his danger, and flew to attain the top of a pyramid, eleven stories high, whither he was instantly followed; but when arrived at the summit of the building, which terminated in a small round dome, he placed himself firmly, and taking advantage of his situation, seized three or four of the most hardy, and precipitated them to the bottom. These proofs of his prowess intimidated the rest, and after much noise they thought proper to retreat. The conqueror remained till evening, and then betook himself to a place of safety.

Their conduct towards such of their brethren as become captives is very remarkable. If one is chained in their neighbourhood, especially if of the society to which he belonged, they will attempt various means, for some time, to procure his liberty: but when their efforts prove ineffectual, and they see him daily submit to slavery, they will never again, if he should by any chance escape, receive him among them, but will fall upon and beat him away without mercy.

THE VAMPIRE.

CAPTAIN STEDMAN was, while in Surinam, attacked during his sleep by one of these animals; and as his account of this incident

is somewhat singular, and tends to elucidate the fact, we shall extract it in his own language from his narrative. "I cannot here," says he, "forbear relating a singular circumstance respecting myself, viz. that on waking about four o'clock one morning in my hammock, I was extremely alarmed at finding myself weltering in congealed blood, and without feeling any pain whatever. Having started up, and rung for the surgeon, with a fire-brand in one hand, and all over besmeared with gore; to which, if added, my pale face, short hair, and tattered apparel, he might well ask the question,

Be thou a spirit of health, or goblin
damn'd,
Bring with thee airs of heav'n, or blasts
from hell?

The mystery, however, was, that I had been bitten by the *vampire*, or *spectre* of Guiana, which is also called the *flying-dog* of New Spain, and by the Spaniards *ferro-volador*: this is no other than a bat, of a monstrous size, that sucks the blood from men and cattle while they are fast asleep, even sometimes till they die; and as the manner in which they proceed is truly wonderful, I shall endeavour to give a distinct account of it. Knowing, by instinct, that the person they intend to attack is in a sound slumber, they generally alight near the feet, where, while the creature continues fanning with his enormous wings, which keeps one cool, he bites a piece out of the tip of the great toe, so very small indeed, that the head of a pin could scarcely be received into the wound, which is consequently not painful; yet through this orifice he continues to suck the blood, until he is obliged to disgorge. He then begins again, and thus continues sucking and disgorging till he is scarcely able to fly, and the sufferer has often been known to sleep from time into eternity. Cattle they generally bite in the ear, but always in places where the blood flows spontaneously. Having applied tobacco ashes

as the best remedy, and washed the gore from myself and my hammock, I observed several small heaps of congealed blood all round the place where I had lain, upon the ground; on examining which, the surgeon judged that I had lost at least twelve or fourteen ounces during the night."

THE RHINOCEROS.

MR. BRUCE's description of the manners of the two-horned rhinoceros, is highly worthy of notice. He informs us, that, "besides the trees, capable of most resistance, there are, in the vast forests within the rains, trees of a softer consistence, and of a very succulent quality, which seem to be destined for his principal food. For the purpose of gaining the highest branches of these, his upper lip is capable of being lengthened out so as to increase his power of laying hold with it, in the same manner as the elephant does with his trunk. With this lip, and the assistance of his tongue, he pulls down the upper branches, which have most leaves, and these he devours first; having stripped the tree of its branches, he does not therefore abandon it, but, placing his snout as low in the trunk as he finds his horns will enter, he rips up the body of the tree, and reduces it to thin pieces like so many laths; and, when he has thus prepared it, he embraces as much of it as he can in his monstrous jaws, and twists it round with as much ease as an ox would do a root of celery, or any such pot-herb or garden-stuff."

MACKEREL A CANNIBAL.

MACKEREL are said to be fond of human flesh. Pontoppidan informs us, that a sailor belonging to a ship lying in one of the harbours on the coast of Norway, went into the water to wash himself; when he was suddenly missed by his companions. In the course of a few minutes, however, he was seen on the surface with vast numbers of these fish fastened on him. The people went in a boat to his assistance; and though, when they got him up, they forced with some difficulty the fishes from him, they found it was too late; for the poor fellow very shortly afterwards expired.

ANECDOTE FROM POGGIO.

A MONK, preaching to the populace, made a most enormous and uncouth noise, by which a good woman, one of his auditors, was so much affected, that she burst into a flood of tears. The preacher, attributing her grief to remorse of conscience excited within her by his eloquence, sent for her, and asked her why she was so piteously affected by his discourse. Holy father, answered the mourner, I am a poor widow, and was accustomed to maintain myself by the labour of an ass, which was left me by my late husband. But alas! my poor beast is dead, and your preaching brought his braying so strongly to my recollection, that I could not restrain my grief.